

METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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NEW YORK:

HUNT & EATON.

CINCINNATI:

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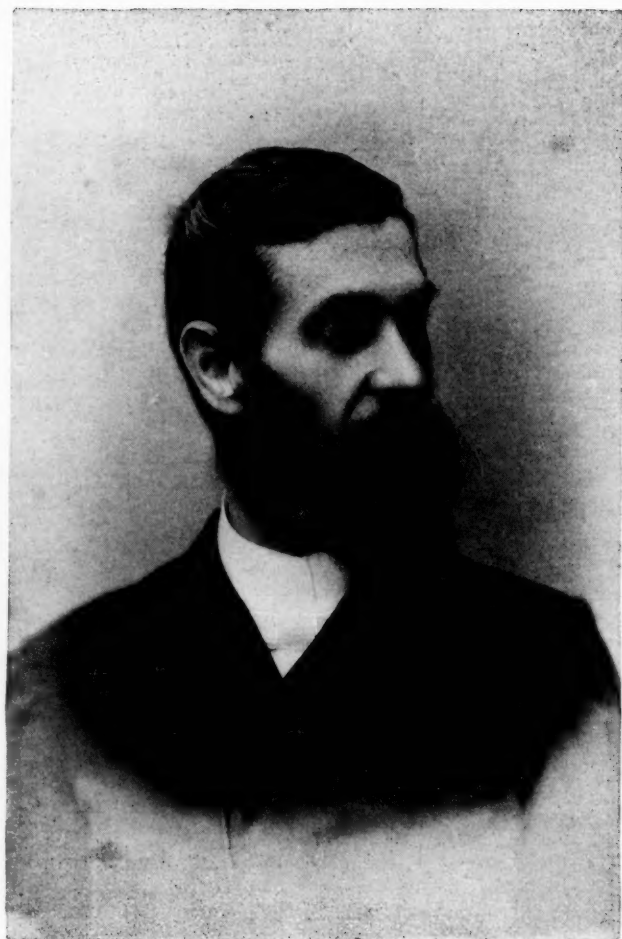
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J. W. Mendenhall.

METHODIST REVIEW.

SEPTEMBER, 1892.

ART. I.—JAMES WILLIAM MENDENHALL.

ANOTHER prince in Israel has fallen. The methodical, earnest, and enthusiastic student has laid aside his researches. The voice of the scholarly and spiritual preacher has been hushed. The pen of the skillful writer has dropped from his hand. A nature rich in its endowments, richer in its acquisitions, ripe in its developed powers, definite and commanding in its purposes, intense in its thought, feeling, and aspirations, has ceased its earthly activities and passed into higher and more potent relations. The hero has fallen in the midst of the battle. A day of singular promise and brightness has ended at its meridian.

In the last quadrennium death made saddening inroads into the editorial ranks of the Church. Drs. Bayliss, Krehbiel, and Fry were taken away when their ripened experience and matured strength seemed most needed. Only a few days of the present quadrennium had passed when the incumbent of the first editorial position in the Church yields to the withering touch of death and joins the colleagues that had preceded him to the spirit-world. The Church keenly feels the loss of its distinguished servant, and a multitude of parishioners, readers, colaborers in service, and personal friends weep with the wife, son, parents, and brothers whose hearts cry out from the depths.

James William Mendenhall was born in Centerville, Montgomery County, O., November 8, 1844, and died in Chicago, June 18, 1892, in the forty-eighth year of his age. His parents are Elijah and Mary A. Mendenhall, who still survive him, and live in Indianapolis, Ind. They have been honored and

useful members of the Methodist Episcopal Church for more than fifty years. There were born of these parents four sons, James being the second in order of birth, but the first to break in death the family circle. The father and the three surviving brothers are all practicing physicians, and are men of recognized ability and skill in their chosen profession.

Dr. Elijah Mendenhall was born in Preble County, O., in 1816. He was by birthright a Quaker, or Friend, and belonged to the sixth generation from John Mendenhall, who came from England to America in 1685. The generations intervening between John and Elijah were steadfast in the Quaker faith, and the latter was the first of the long line to seek a home in another communion.

The mother was born in Covington, Ky., in 1819. She is the daughter of Samuel Graves, a Virginian by birth and education. Her ancestry were Methodistic for several generations.

James's childhood was spent in the Miami Valley. The father's professional duties and pecuniary investments led him to change several times his residence during the elementary school life of his children. In 1856 he moved to Hamilton, O., whose city and academic schools proved a great incentive and encouragement to James. In the city schools he attained marked proficiency in the common branches and algebra. In a private academy he began the study of the foreign languages and the higher mathematics.

While in the academy at Hamilton, however, although at the head of his classes, he became dissatisfied with the nature and degree of progress made. His ambition outran his achievements. His eager mind and clear insight detected the imperfection of his acquisitions and the lack of power to apply the principles or theories he had learned.

The father, realizing the need of greater educational facilities for his sons, moved to Delaware, O., in 1860, and placed them in the Ohio Wesleyan University. When James entered college he was nearly sixteen years of age. He received the degree of bachelor of arts in 1864, when not yet twenty years of age. His private journal bears testimony to the fact that his college life was a perpetual delight to him. He says, "It was interesting from the beginning to the end, and very profitable." It seemed to him like a beautiful poem in four parts, each

intensifying his enthusiasm and enjoyment. His already well-formed habits of study, quick perceptions, phenomenal memory, and absorbing application placed him among the most successful in his classes. When graduation came his mental discipline and scholarship were equal to those of our best students graduated several years later in life. His college life was a model of method, fidelity, and industry. His duties were never a task, but always a privilege; never were allowed to lag; were never made secondary, but were always anticipated and promptly performed.

His education was symmetrical. In his tastes he was partial to some departments of study, but having determined to excel in all he gave to each like attention. In the second year of his college life he joined a literary society. He selected the one that regularly required the most work of its members. When the performance of forensic duty confronted him, however, he suffered for a time most severely from fear and a consciousness of poor preparation; but, stimulated by an inward faith and by parental counsel and sympathy, assurance ere long took the place of fear. In time he became very fond of argumental contests, and in his society developed a spirit which he never lost. His success in debate was recognized by his fellow-students, and he was more than once honored by the special appointments he received.

In habits of work, purity of purpose, symmetrical discipline, varied acquisition, and enthusiastic devotion his college life was a preparation for and a prophecy of the honorable, useful, and distinguished career he has made.

Immediately after graduation he went into the service of the Christian Commission, and spent the summer months of 1864 in the central South.

In the fall of 1864 he was received on trial into the Cincinnati Conference, and was successively appointed, as junior preacher, to Concord, Camden, Centenary, and Madisonville Circuits. Upon each appointment he was well received, popular with the people, and influential in preaching and in pastoral visitation.

While on Madisonville Circuit he was invited to take the presidency of Fremont Collegiate Institute, located at Sidney, Ia. After consulting his presiding elder, Dr. (now Bishop) Walden, and Bishop Clark, he accepted, and by his enthusiasm in teaching, preaching, and financiering he added to the numbers

and reputation of the institution. The plan of endowment which had been inaugurated by the trustees before his presidency meeting with dissent in the Des Moines Conference, he felt that the financial outlook was unpromising and determined to return to the pastorate.

He was transferred from the Des Moines Conference to the North Ohio in 1869, which relation he retained until death. He was stationed successively at Medina, Elyria, and Wellington, in each two years; at Clyde, Tiffin, and Norwalk, in each three years. From 1884 to 1888 he was Presiding Elder of Galion District. At the General Conference held in May, 1888, he was elected Editor of the *Methodist Review*, and in 1892, on the 18th of May—just one month preceding his death—he was reelected by a vote practically unanimous.

Dr. Mendenhall, therefore, though falling in his forty-eighth year, in his maximum strength and usefulness, and when his great life-work seemed to be yet before him, gave, nevertheless, twenty-eight years of uninterrupted service to the Church. Of these a little more than twenty-two years were spent in the pastorate and presiding eldership, not quite two in the educational work of the Church, and four as editor of the *Review*.

But the time element very limitedly represents his life. His economy and use of time, the intensity of his brain and nervous force, the rapidity with which he produced and recorded his thoughts, the directness of all his spiritual and mental processes, and the earnestness and enthusiasm with which he executed his work should all enter into the measurement of his life. It is true the years have not been many, and it seems strange to us that his varied acquirements, matured powers, and great possibilities could not be spared to the Church for thirty years to come; but he has lived more in a year than many do in a decade. He was a burning and blazing spirit of concentrated vitality, energy, and power, and since mere years do not measure life, but force, impress, achievements, his was only seemingly short.

Every life has its lessons. Some are lessons of warning only, others of instruction and inspiration. We may study the life of Dr. Mendenhall in the several relations he sustained and perhaps realize its teachings.

1. *The Student*.—His student life covered about forty years. Practically his whole life was given to books. When a mere

child he grew into well-developed habits of mental application. The early absorption and mastery of his attention lie back of the successful researches of later years. His faculties never could have been brought into such complete service if there had not been rigid discipline in the formative period of his life.

He was a methodical student. He planned each day's work and insisted on his plan. When in college he distributed his work, and each hour was made to serve a definite purpose. When he entered the ministry his forenoons were made sacred to study. Even when on a circuit, although for several years he was practically without a home, he rarely suffered a day to pass without prolonged communion with his books. The obstacles or embarrassments often seemed, and were, very great, but what he had determined to do and continually had in mind to do he succeeded in doing. In the years devoted to pastoral work his studious habits became known very soon to his people, and his plans and preferences were largely respected.

When he came into the presiding eldership he became still more persistent and successful in study. It is a prevailing impression that the duties of that office interfere with studious habits. Dr. Mendenhall repeatedly expressed dissent from this view, and testified that he, while presiding elder, had far greater control of his time than he ever had when pastor. The presiding elder is exempt from pastoral duties, largely from incidental ministerial functions and social demands; he has better opportunities for prolonged attention to assigned tasks. Three days per week Dr. Mendenhall consecrated to active official duties among the people of his district, and four days he was regularly at his desk.

He loved his study; it was a delightful home to him; but the performance of other duties was never hurried or perfunctory, and they were always discharged with absorbing attention and zest.

In the work of his study he usually seemed to be in advance of requirements. He anticipated the normal time of preparation. He controlled any appointed task before it had time to embarrass him. His text-book lessons were frequently learned before they were assigned. During his ministry he often came to his breakfast on Monday morning with texts selected and outlines of sermons made for the next Sabbath.

As editor of the *Review* he was accustomed to look far into the future and arrange for coming numbers. The "cry for copy" was perhaps never authorized in any work under his personal control.

In his more critical reading and study he was partial to the topical method. He was accustomed to seek some subject, or rather a theme, a working idea, for examination. In his study of any particular theme he at once inquired for its central idea, and seizing this he worked from within outward. He so held this central idea in mind and in use that its unfolding and development through the gathering and grouping of details came with the utmost ease, speed, and fullness. Few men have read more extensively or read more solid, substantial works in early life. When in college he strove to read one volume per week, and usually accomplished it. In addition to regular work he read Hume's *History of England* in six weeks by giving ninety minutes per day, and subsequent tests proved that he well understood and retained its contents. He also read Carlyle's *French Revolution* with care; likewise Edmund Burke, Shakespeare, Milton, and many others. He was attracted to the *Edinburgh Review*, and read its elaborate articles with enthusiasm. He felt that his reading in college was not a substitute for study, but a stimulus to it. In this period of his life he was partial to history, biography, poetry, and scientific works. The facts and dates of history, names of leading characters, and the causes of revolutions fascinated him. The laws of history were studied as the laws of providence, inevitable in their operations and results. Inventions, discoveries, progress in science, art, government, and the Church charmed his attention.

His love of language and literature seems to have been in-born, and came to the surface like the lava of a volcano. To form sentences out of most expressive terms, to use words in odd but well-understood constructions, and to acquire facility in handling them, was an early aspiration. Some twenty-five years ago he wrote in one of his private communications :

The literary gentleman is a divine product. Literature takes in the progress of letters, and its study may produce the editor, the scientist, the professor, the statesman; or scholars the most polished; or noblemen of the first class. Addison is the type of the literary editor. . . . Of all professions the ministry is peculiarly cal-

culated to call into active form the latent or hidden literary powers of the man. The themes the minister treats call for a range of knowledge that a life of experience alone can bestow. Other men may cease acquiring, but he must make continual progress.

Dr. Mendenhall studied our English literature, ancient and modern, with critical insight, and realized in his own life that fullness and variety of information, chastened taste, and comprehensive grasp which the intelligent study of literature affords. His love of history developed an absorbing interest in the philosophy of history. He inquired for the laws that underlie and explain events. This in turn stimulated his love for philosophy, to whose history, systems, and influence he gave several years of earnest research. Strange to say, he read very little fiction. With this department of literature he was the least acquainted, and most of what he did read was read in the later years of his life. He knew that fiction warmed the imagination and quickened the fancy, and he was conscious that these faculties of his mind were the least developed; but his mind ran to facts, principles, laws rather than mere creations, scenery, and narrative. He did not censure the reading of standard works of fiction, but to him the reading of fiction was an uncertain and tedious method of arriving at the truth.

His habits and successes as a student are also illustrated in his travels. He long ago expressed his desire to travel extensively, believing that he could make it accrue to the enlargement of his mind and usefulness. He did travel extensively in the United States, twice visited Europe, and once Egypt and the Holy Land. His letters of travel, his book entitled *Echoes from Palestine*, and other productions from his pen illustrate the accuracy and fullness of his observations, his ability to make historical scenes vivid and to extract their lessons, to realize the significant drift in current events and forecast future results.

2. *The Preacher*.—Dr. Mendenhall until near graduation contemplated the profession of law. He understood this to be the choice of his parents for him, and his inclinations led him to believe that he had an adaptation to this profession and that that adaptation was evidence of a call. He had become while in college very fond of forensic exercises, and thought his versatility and vehemence were especially suited to the work he wanted to do. The struggle came in his senior year. Then he

knew that there was a conflict between duty and inclination. He felt satisfied by this time of his call to the ministry. He was vividly reminded of his childhood disposition to preach to his brothers and other playmates, of strange voices that had spoken to him in his more spiritual hours, and of the promises he had made when the work of regeneration began in his heart. Upon the other hand, his inclination was fortified by the thought that so far as he knew the Church had not discovered his call to the ministry. At last, restless and troubled beyond expression, he surrendered all. "Then," he says, "Eden was on fire and the star of Bethlehem arose, the law failed, and the Gospel appeared. Quick as a lightning's flash my mind felt a subduing influence, and, conquered, I fell at the cross." In April, 1864, in Eaton, O., he was licensed to exhort, and in June following, in St. Paul's Church, Delaware, O., he was licensed to preach and recommended for admission into the Cincinnati Conference.

Two misgivings, more seeming than real, confronted his initial ministry and for a time greatly embarrassed him. One was that his tastes and talents were those of a disputant and not a preacher; the other that he could not write anything worthy of the pulpit.

Strange as it may seem in the light of subsequent tendencies and abilities, he was utterly discouraged when he attempted to commit his thoughts to paper, when his written sentences appeared to his eye. As a result of this latter impression he, at first, in the preparation of his sermons wrote mere headings, then skeletons, then, when somewhat encouraged, his introductions. At length the requirements of two or three special occasions and the demands of the Conference examiners led him to write out in full a few sermons, which, being well received, encouraged him and led to the habit of preparing and preaching manuscript sermons—a habit he ever after continued. He justified manuscript preaching in his own case by the following considerations: preparation is better preserved, it discourages indolence and stimulates study, it secures definite methodical preparation, develops a better use of language than characterizes the "note preacher," and, above all, experience, not reasoning, made it justifiable in his ministry. His arguments applied simply to himself; he did not attempt to direct others.

He was very facile in the use of manuscript. While he used

it he seemed practically independent of it. He was one of the few men who could preach through the manuscript. It did not abridge his liberty or chill his feeling. Facial expression and gesticulation were never wanting. His slight stature and form enabled him to stand erect before, not bending over, his manuscript, and so look his congregation in the eyes that there was nothing mechanical or confined in his manner.

The subject-matter and style of his sermons, and the results of his preaching, justified in his ministry his method. His sermons were able, oftentimes elaborate discussions of the great Bible truths, and were expressed in English that had a culturing power upon his audiences. He addressed himself mostly to the understanding, rarely to the emotions, only as they are reached through the intellectual apprehension of the truth. He was best appreciated by the more intelligent of his hearers, but was always so earnest in spirit and forceful in manner that those of every grade of intelligence were instructed and impressed. His sermons were doctrinal, evangelical, and sometimes warmly revivalistic. He always commanded close attention, and sometimes by his aggressive thought or its unusual putting he would startle his hearers and even challenge their investigation. His view-point was at times unusual, and his quick mental processes would now and then leap to a conclusion without setting forth its real nature or taking time to make clear or fully explain all the antecedent steps by which he reached it.

His ministry was a great source of instruction to his people. His discussion of doctrines, of the evidences of inspiration and of Christianity, and his presentation of the principles of Christian living comprised a system of faith and practice. His ministry was made the more popular and practical by a frequent treatment of current events and the application of Bible teachings to them. He therein showed that the Bible in its presentation of truths is not a mere embodiment of abstract principles, nor a mere ancient record of divine precepts and requirements, but also an embodiment of living, vital, and present force, adapted to all times and circumstances, and especially to the needs of the hour. His ministry always served to awaken public attention, to educate public sentiment, to correct public morals, and to stimulate the virtues of sincerity, purity, and integrity, even among those who did not become professedly religious.

His ministry was also a model of sympathy with young people. He was always very young in his own feelings, and the life of youth charmed him. It presented to his mind visions of beauty and of unmeasured possibilities. He loved to come close to youth, to feel its touch, and to breathe cheer, hope, inspiration, and purpose into it. The young people of his charges and of the communities in which he lived were drawn to him, were attracted by his sympathies, his intense life and vigor, his frankness and high purpose, and many of them to-day stand upon a higher plane and seek higher aims because of his example, teachings, and molding power. His exemption from anything resembling cant, from any assumed solemn mien, from every questionable appearance of sanctity; his investment of the Christian life with a cheerful grace, bright hopes, ennobling inspirations, and manly principles attracted the young people to him, to his ministry, and to the Church.

He served the leading stations in his Conference, and after the first few years was removed from each appointment by the time limit. The records show a healthy, vigorous growth in his charges. He was a symmetrical pastor. While his tastes preferred his study and pulpit the business interests of his charges were always anticipated and received prompt attention, and pastoral visitation was always to him a sacred duty. In this last department of work he preferred to have his wife accompany him, and they jointly brought instruction and sympathy to the homes of their people; they happily combined in their influence social and religious stimulus, and led all elements of the congregation to feel that in the pastor and the pastor's family they had a sympathy that lessened life's burdens and strengthened its hopes. There have been ministers commanding larger public attention and apparently more nearly phenomenal in power and immediate results, but there have been few whose services will bear closer or more approving scrutiny.

The place he won among his ministerial brethren was highly honorable to himself. For fifteen successive years he was secretary of his Conference, meeting all the demands of that office with rare accuracy and completeness. Three times he was elected a delegate to the General Conference, and each time at the head of his delegation. He was the first selection and sole representative of his Conference in the Ecumenical Conference

of Methodism in Washington city last fall, and his articles descriptive of that body and its doings show how worthily that honor was bestowed. His brethren have loved to honor him, have gladly recognized his superior attainments, have rejoiced in his successes, and have watched with painful interest the evidences of physical decline, and in his death are deeply conscious of a sense of personal loss.

As a member of the General Conference he was at some disadvantage. He was not disposed to leadership, in mapping out or planning the details of legislation. He was scarcely patient with the many non-essential though inevitable motions, points of order, personal explanations, and speech-making characteristic of such an assembly, and his voice-power was unequal to the demands of a great deliberative body. But no member was more attentive and alert to the proceedings, more quick in discovering the nature of proposed action, more skillful in detecting the drift of sentiment regarding it, or more clear in his forecast of results. The July-August number of the *Review* illustrates, in what he has there written concerning the General Conference, the correctness of these reflections. This number has a mournful interest to his many readers. In the last days of the General Conference he was not able to endure all its protracted sessions. The writer visited him in his room and found him bolstered up in his bed, where, with tablets and fountain-pen, he wrote the first three articles under "Opinion" and the first under "Current Discussions."

3. *The Writer, Author, and Editor.*—The pen was the throne of his power. In no other way did he so fully reveal the ripeness of his scholarship, the breadth of his acquisitions, and the versatility and fertility of his mind. Before his ministry began he became enamored with the thought of writing sometime for the public press. Literary men had been the *beau idéal* of his boyhood and youth. He never ventured to write for any paper, however, until some one or two of his addresses had been reported and had appeared in print. The sight of his composition in type and a favorable editorial notice of it, he tells us, thrilled his being and awakened aspirations both for editorship and authorship. He then began to write newspaper articles; and occasionally a sermon, at the request of his people, was published. He has left on record expressions of gratitude to the editors who

published his articles, and of the great encouragement and service they rendered him. Before he had been in the ministry five years he was conscious of editorial tastes and ambitions, but felt it was unwise to recognize or indulge them. The following item was written in his notebook over twenty years ago: "I have a desire to be connected with a printing office, to be an editor publishing news for the glory of God. I never expect to obtain that position in the Church, and I never expect to leave the Church to assume it; therefore there is no hope that my desire will ever be realized."

Before he became accustomed to the use of his pen he felt aspirations for authorship. He had friends who strengthened the feeling. When quite young he conceived the idea of writing a series of lectures on English grammar, and proceeded to the task; but the preparation developed his judgment, and the lectures, though written in full, were never delivered or published. In his early ministry he concluded he would prepare a volume on the inspiration of the Scriptures, and collected material enough for an octavo, and wrote the title-page and part of the introduction, when it occurred to him that his material was chiefly valuable to himself, that its collection had greatly benefited him, and its publication could add little to what he had already received; and the effort was, therefore, discontinued.

He never claimed that these efforts resulted in anything of inherent value; but he did not regard them as failures. They served him, and were suggestions of future possibilities, and he ever after desired and determined to reach authorship. In 1883 his *Echoes from Palestine* appeared, an instructive and pleasing volume, combining the results of travel and extended Bible study, and written in a vivid and fascinating style. In 1887 his *Plato and Paul* was announced. This volume proved a surprise to the Church and public. Few persons knew of its preparation, and no one had anticipated its extended scope, erudite contents, keen analysis, and critical acumen. It at once arrested the attention and challenged the study of the most scholarly students and thinkers in the land, and soon came to be recognized as a thesaurus of learning, criticism, argument, and crystallized conclusions in the most important field of human thought and research. Successful authorship and his reputation as a thinker and writer were no longer to be questioned.

Dr. Mendenhall has written extensively for the periodical press. It has seemed to his readers that he possessed a natural use of the pen, but his skill in its use succeeded many misgivings, patient practice, much self-criticism, continuous pruning, and unusual attention to the English language and literature. His style had many virtues. It was nervous, vigorous, transparent, and enriched by frequent use of special in preference to general terms. It must be conceded, however, that there was oftentimes a tendency to profuseness and to a terminology more striking than simple. He was conscious of this tendency, and during the last quadrennium he did much to develop greater conciseness, terseness, and simplicity.

He wrote with great rapidity, possibly too great for the best results. But where is the contemporary who can write so rapidly and so well? As soon as his pen touched paper his thoughts and words came in battalions, seeking recognition and use. When once the central thought of a subject was seized the difficulty was not in discovering, but in sifting and selecting the thronging details.

About ten years ago he became fully persuaded that the best possibilities within him must be realized through his pen. This feeling was not a mere taste or inclination, but amounted to a conviction. It was, therefore, natural that he should think of and express to his personal friends a preference for editorial work. He studied carefully and prayerfully the nature and resources of his mind, the adaptation of his powers to particular lines of work, and the skill and ease with which he executed his tasks; and he thereby reached the conscientious conclusion that he could more successfully serve the Church as a writer than as a preacher. He frankly confessed the conclusion he had reached, and was entirely transparent in his reflections and utterances concerning it. In 1884 his name was used in connection with the editorship of the *Western Christian Advocate*, and he received a flattering vote. When the General Conference of 1888 convened the editorship of the *Methodist Review* was vacant. His more intimate friends, believing the place would both be agreeable to his feelings and adapted to his acquisitions and powers, connected his name with the vacancy. His frequent contributions to the *Advocates* and to the *Review* had made his name familiar to the Church, and his

Plato and Paul had revealed his thorough acquaintance with philosophic and biblical lines of research. That some should have regarded his election as experimental is not strange. He was yet a young man; he had no editorial experience. The pastoral relation had not nominated his predecessors to the position. His slight and delicate form, his personal presence, and his face when in repose revealing little of his resources and power, did not suggest him as the successor of such commanding personalities and writers as Drs. McClintock, Whedon, and Curry. Dr. Mendenhall was conscious of the dignity and responsibility of the office, but felt there must be a providence in his call to a work in the completest harmony with his tastes, lines of study, and convictions of possible service. Only a few numbers of the *Review* issued under his supervision were required to satisfy the Church of the wisdom of the appointment. The results are known to the Church. His success has surpassed the expectations of his most ardent admirers. The *Review* has been rearranged in its contents; new departments have been introduced; it has been greatly popularized without any sacrifice of its scholarly tone; its circulation has been nearly doubled, quite surpassing that of any religious review in America; and it is unexcelled in vigor of thought, variety and timeliness of matter, energy of treatment, and as a stimulus to healthful, progressive investigation.

His controversy with the "higher critics" has helped to give individuality and prominence to his short editorial career. The wisdom of this discussion in its incipency was challenged even by some of Dr. Mendenhall's personal friends. Its development and sequel, however, showed that he understood the status and drift of sentiment better than they. The oracular utterances from some institutions of learning, his extensive reading, his contact with great numbers of ministers, the fascination of many of the younger class with much of the liberal thought and teaching of the day brought to him the conviction that it was time to call a halt and to expose the rationalistic tendencies of certain centers and persons who, under the refined garb of Christian learning, he believed to be doing much to undermine the faith of the fathers, and especially to lessen reverence for the Old Testament Scriptures. The controversy was most vigorous, keen, and uncompromising. He threw himself into it

with an absorbing energy. He surprised the Church by his penetration of intellect, strength in controversy, and his inexhaustible resources. His antagonists, who first attempted to treat him with a sneer, were soon compelled to respect his learning and his force and skill in controversy. He most keenly felt any lack of sympathy from any center or individual in his own Church, but this strengthened his determination to do his utmost to meet the emergencies of the hour. His own writings in this controversy, and the scholarly articles he solicited upon certain portions of the Old and New Testament Scriptures, articles cognate to the questions at issue, have wrought a great service to the Church and our common Christianity. His antagonists are less *ex cathedra* and more cautious in statement, the attention of the ministry has been arrested, and rationalistic tendencies have been checked and a more reverent study of controverted Bible questions has been secured. Some who were nearest him in the controversy have felt that the intensity of the discussion overtaxed his nervous force and hastened the termination of his services. It is gratifying to know that he lived long enough to receive the recognition of a grateful Church and to hear the expressed obligations of those highest in authority and influence.

Few, if any, have a correct conception of the amount of work he performed in his editorial position. His researches in every department of thought of which a review is expected to treat were painstaking and extensive. He read many times more articles in manuscript than he could possibly use, in order that the wisest selection might be made. He read hundreds of books, very frequently one hundred pages per day, that he might intelligently represent to his readers the value of late publications, and rarely has appeared a mind who could so quickly seize and clearly interpret the central thought and purpose of a new book. About one fourth of the matter appearing in the *Review* during the last quadrennium, or about one thousand octavo pages, was from his pen. He did all this, too, when, far more than he knew, disease was making inroads into his system and steadily diminishing his vitality and endurance.

One marked feature of his work was his official visits to the Annual Conferences. He always came with a mission and threw the intensity of his life into its execution. His speeches

were phenomenal for their thought and the enthusiasm created. He thrilled the Conferences by his learning, zeal for the truth, and impassioned eloquence.

Dr. Mendenhall was thoroughly loyal to the Church of his choice, its doctrines, spirit, and polity. He had aspirations, he heard with others the voices of ambition, but they were all subordinated to his devotion to the Church. He was no devotee of antiquity, nor a defender of usages and methods simply because they were old, but he was slow to yield any prominent feature of the Church's history. He was progressive as to additions but conservative as to substitutions.

4. *His Christian Profession, Experience, and Character.*—

Dr. Mendenhall's religious instincts were very manifest in childhood, and developed at an early date into convictions. He always read the Bible with zest, and when a child seemed to understand its hidden meaning. When eleven years of age he resolved to observe daily private devotions. Four years later he joined the Church and made a profession of faith. After he entered college he sought and received a more definite experience. He said no ecstatic blessing descended, there was no rapture of soul, but there came a blessed assurance of acceptance. At the end of ten years of Christian experience he writes:

By this time I should be able to report progress. I am not a giant in holiness, like the apostle Paul; perhaps I am not a dwarf, either. I know I have made forward strides, then fallen back, but, like the tide, making the shore in the end. I love God and the brethren. I have a deeper sympathy with men and a more abiding charity. I not only love men better, with a purer love, but my love for Jesus is sincere. I love his very name; it is sweetness to my taste, joy to my ears.

In September, 1870, shortly after writing the above-given experience, his mind, by a series of circumstances and events affecting him personally, became unusually impressed with the subject of scriptural holiness, and he determined to study it and with all the helps at his command. There was much discussion in the Church at the time concerning its attainment and nature. He thought himself out of harmony with standard definitions and much of the teaching relating to it. Having read much, he determined to preach formally upon the subject. Then he realized afresh his spiritual needs. He found himself an earnest seeker for the fullness of the Spirit. He laid aside all other

books, and, taking his Bible, read such portions in the Old and New Testaments as especially relate to the sanctification of believers; he prayed earnestly for the descent of the Spirit. Soon the power and the witness came. He had perfect rest in God, his peace flowed like a river, his joy was unspeakably full. He then read aloud, though alone, the 103d and 104th Psalms as expressive of the sense of satisfaction that filled his whole being.

In all this there was nothing boisterous, but there was a precious and abiding sense of the divine presence. These statements are here made as best explaining the foundation and real nature of that religious life which was the strength of his ministry and his richest legacy to the Church. In it there was nothing demonstrative; it was marked by sincerity, simplicity, and unwavering confidence. It was one of abiding principles and experiences. During his later years he seldom recited his experiences, but they found eloquent expression in the consecration of his spirit, the uniformity of his faith, and the symmetry of his Christian character.

Dr. Mendenhall was a model of purity in mind, thought, and expression. His nature was frank and transparent almost to a fault, for his very frankness and transparency sometimes subjected him to misinterpretation. Integrity with him was a prime virtue. In all business interests he was scrupulously accurate and prompt. In every crisis of experience he was heroic in spirit and rose to the emergencies of the hour.

He was very social in nature, partial and true to his friends, though thoroughly democratic in his feelings. In his busy life he was always free in the evening hours to greet his friends, and greatly enjoyed communion with them. He always confined his work to the daytime, and believed the study lamp had an evil origin. In promiscuous conversation he was entirely unassuming, and unless encouraged gave little evidence of the rich resources at his command.

Dr. Mendenhall was of cheerful disposition and buoyant spirit. Life to him was very earnest, but was also full of beauty and promise. His citizenship, his relations to the Church, the work given him to do, and the privileges and possibilities of service were constant sources of inspiration to him. With heroic spirit he entered into the conflict between the evil and the good, and never doubted but that the good would overcome.

The honors bestowed upon him are worthy of mention. His scholarship, learning, and achievements have received recognition from educational centers. In 1880 Mt. Union College conferred upon him the degree of doctor of philosophy, in 1884 the Ohio Wesleyan University that of doctor of divinity, and in 1888 Cornell College that of doctor of laws. His writings have made the most intelligent in the Churches familiar with his name, abilities, and character. The membership of the Methodist Episcopal Church will long revere his memory and give him a place among the most serviceable and distinguished of her "crowned members."

It has been evident to his personal friends for two years past that his physical condition was alarming. But his condition and peril did not seem to be understood by himself. He was always hopeful, and indisposed to believe that his strength was permanently impaired. His active mind planned largely for the future. Great fields of conquest stretched out before him awaiting his entrance. His intellectual vigor and productive energy knew no abatement. Great tasks needed to be performed, and he wished to share in their accomplishment. After the last General Conference closed he went to Colorado Springs for rest and restoration; but results were contrary to his expectations, and he at last said to his wife that the issue might be doubtful, and calmly arranged all his affairs. In his last letter to his parents, written thence, he closes with these words: "I would like to live a while longer, as I believe Providence has more work for me to do, but in this I may be mistaken. I have fought a good fight, and if I am called away now I am prepared to go. I am content, I have no fear. I am weary and must close." To the weary life, rest came sooner than anticipated. The servant was still thinking of service, but the Master has given his beloved rest.

Dr. Mendenhall was married to Miss Olive Spear, of Wooster, O., in 1867—a union made in heaven and that death cannot break. One son was born to this happy pair, who is now in post-graduate work in Columbia College. The Church will weep with those who weep.

W. F. Whitlock

ART. II.—BALAAM'S PROPHECIES—THEIR FORM AND IMPORT.

TENTATIVELY must every conclusion be held which may be reached upon the subject of the form in Hebrew poetry. The endeavor to trace meters in the Hebrew verse has not been satisfying, although this effort took its rise very early in the Christian era. Josephus, Eusebius, and Jerome are advocates of the metrical arrangement of Hebrew verse. In our own time (for we take the liberty of passing by the many commendable attempts to trace meter in Hebrew poetry which other centuries contain), Dr. Bickel has applied a theory of meter to the entire Psalter, Proverbs, Job, Lamentations, Song of Solomon, and also to much of the poetry found in the historical and prophetic books. His theory discards the distinction of syllables as long or short, and also the terminology of classic meters.

Whatever may be said of the success of these attempts, a silent judgment, arising from their general neglect, relegates meter to a place of secondary importance. The termination of the line, however, is of vital significance. Herein lies the import of the results of Bishop Lowth's investigations. Wherever there is found a synonymous parallelism the limits of the lines are clearly defined, if the parallelism is limited to a couplet. The same limitation to the line is pointed out in the "antithetical couplet." Yet such lines are comparatively few in the face of the whole body of Hebrew poetry. And certainly Dr. C. A. Briggs is judicious in affirming "that the majority of the verses are synthetical, and these in such a great variety that it seems still more important in many cases to classify and distinguish them than to make the discrimination proposed by Bishop Lowth."

The *stich* (line or verse) has undoubtedly a constant ratio between its interval and accent, yet this ratio is still uncertain. Perhaps the greatest service which knowledge of this ratio would render is that it would give us insight into the melody of sounds such as the Hebrews loved. Very important, however, is the determination of the *stich* itself. Form and meaning are closely related, since form is expression's greatest assistant.

The combination of the stich into the strophe furnishes to each investigator his most attractive field of research within the domain of Hebrew poetry.

The oracles of Balaam are specimens of poetry, unique in that they present a strophic structure which allures attention, and fascinating because they contain expressions of the highest poetic excellence. The form of these oracles will be best presented by a translation exhibiting this form, and then by making such a detailed explanation as will reveal the symmetry in the form. The import of each oracle may best be presented in connection with and sequent to the exposition of the form.

ORACLE I.

"From Aram Balak brings me,
The king of Moab, from the mountains of Kedem.

"Come, curse for me Jacob,
And come, rage at Israel.

"Why should I curse?
God has not cursed.
Why should I rage?
Jehovah has not raged.

"But from the rocky heights I can see him,
And from the hills I can view him.

"Behold a people which dwells alone,
And does not consider itself among the nations.
Who is he who counts the dust of Jacob.
And who numbers the square encampment of Israel?

"Let me die the death of the upright,
And let my end be like his!"

The above proposed arrangement is symmetrical. Indeed, it is the fundamental assumption which poetry requires, that there be symmetry. Yet it must not be a mere external symmetry, which is everywhere in the poem at variance with the thought. Complete grammatical expressions must not be violently sundered in order to force symmetry upon the poem. The above arrangement presents a couplet at the beginning and a couplet at the close which really form a tetrastich, interrupted by the body of the oracle. The two themes of this first oracle

are each stated in a couplet, and together make a tetrastich; further, each theme is expanded in a tetrastich. The statement of this structure is as follows:

Introduction, a distich.

First theme, a distich.

Expansion of theme, a tetrastich.

Second theme, a distich.

Expansion of theme, a tetrastich.

Conclusion, a distich.

It will be seen that the strophic structure of this oracle is of greatest assistance in the interpretation. The introductory distich is a simple personal statement. It is a courteous recognition of Balak, king of Moab. Emphasis is given to the urgency of the need of this king by the stress which Balaam places upon the locality whence he came.

The first theme contains the words of the king of Moab. They are significant, because by them we learn the fear which caused this king greatest alarm, and also have evidence of that belief, widespread among the nations of antiquity, that the divine curse upon a nation was a presage to it of greatest evil and calamity. Jacob and Israel are equivalent words; this distich is a simple synonymous parallelism. The request of the king in it has only this import, that the prophet should somehow secure God as an enemy to Jacob. It says:

“Come, curse for me Jacob,
And come, rage at Israel.”

The expansion of this theme is natural. There is no utterance of censure upon the king. His fate is, however, an unavoidable inference. The king says, “Curse;” the prophet says,

“Why should I curse?
God has not cursed.”

The prophet asserted simply what the king had observed, what every observer of the progress of Jacob could not have failed to observe. A prophet's words are nothing if they contravene what are the evident purposes of God. The king further says, “Rage;” the prophet replies,

“Why should I rage?
Jehovah has not raged.”

Each distich in this tetrastich is antithetic. A single and the same truth, ever unalterable, is set forth in each. A prophet may not be in antithesis to God. The prophet and God are ever on the same side, and that side is where God stands.

The second theme is furnished by what Balaam saw. The height to which the king led the prophet brought into view this people whom the prophet could not curse, because God had not cursed. The multitude of Israel was so vast that the summit of a mountain was not far enough off to minify Jacob. The subject of the theme is made prominent in a synonymous parallelism. The distich setting forth this theme is:

“But from the rocky heights I can see him,
And from the hills I can view him.”

Two truths forced themselves upon the observing prophet: one, that Israel remained separate; the second, that the camp of Israel was vast. These truths are gathered and presented in the expansion of the second theme. The whole is in a tetrastich. The first of these truths is given in a synonymous parallelism:

“Behold a people which dwells alone,
And does not consider itself among the nations.”

The separateness of Israel, a nation apart from other nations, is emphasized by this portion of the oracle. Not a word is said here of a triumphant march in the field of conquest; yet this is not denied, but rather implied, because the people should dwell alone. Yet if history confirms one abiding truth respecting this people it is the truth that this nation remains separate. The extent to which this peculiar trait of this strange race of Israel is set forth in this place by the prophet is a matter of conjecture.

The second truth in this tetrastich is given also in a synonymous parallelism:

“Who is he who counts the dust of Jacob,
And who numbers the square encampment of Israel?”

This couplet would seem to limit the prophetic utterance contained in it to simply the facts suggested by the sight of the camp of this warlike and victorious people. And should this be conceded it would limit at least the interpreter to claim nothing but a possible prophetic hint in the preceding couplet. The one fact

asserted in this second couplet is the fact of multitude. Yet this fact had fearful import for Balak, king of Moab.

The conclusion is in a distich, and one line is synonymous to the other. No inference can be drawn from it other than one which makes the future of Israel so attractive to the prophet that his wish, emphatically stated, is that his death may be like Israel's. This distich is:

"Let me die the death of the upright,
And let my end be like his!"

We have nothing to do with the meaning imported into this couplet by subsequent ages. A new application of an utterance, extending the significance of the words therein, is no new phenomenon in literature. The unalterable truth in the wish is that Israel, who possessed peculiar and significant powers, was so exalted and favored that this seer could desire nothing beyond.

There are two words in this oracle which outline Israel's peculiar possession and its peculiar significance to Israel. The words are "Jehovah" and "upright." These are really the greatest words in this oracle. Our estimate of them is not to be diminished by the fine-spun web that unites parts of a Jehovist narrative and an Elohist narrative into one whole. Our position is that the whole of Balaam's narrative has significance only as the prophet sees what is characteristic of Israel, what was his one distinctive, sole differentiating possession; and the prophet did see and outline this differentiated character by the words "Jehovah" and "upright." The chief characteristic of this oracle as related to Balak may be traced in the fact that as little is said to the king as may be said; still, the logic of the words uttered is that Israel would be a conquering people and had the blessing of Jehovah.

ORACLE II.

"Rise, Balak, and hear;
Listen to me, son of Zippor:

"Not a man is God, that he should lie;
Nor a son of Adam, that he should repent.
Hath he said, and shall he not do?
And spoken, and shall he not establish it?

"Lo, I have received ' Bless,'
And He will bless, and I cannot avert it.

"He hath not beheld evil in Jacob,
Nor hath he seen iniquity in Israel;
Jehovah his God is with him,

"And in his midst is the shout for the King,
God, who brought them up out of Egypt;
He is to him as the strength of an unicorn.

"For there has been no divination in Jacob, and no
 enchantment in Israel,
Since it was told in Jacob and Israel
What God had done.

"Behold the people.
As a lion it shall rise up,
As a young lion it shall carry itself;
Not shall it lie down
Until it hath eaten prey,
And the blood of the profane hath drunken."

This proposed arrangement for this oracle is likewise symmetrical. The introduction is a distich. The first theme is set forth in a tetrastich, and an assertion, based thereon, follows in a distich. The second theme is presented in three tristichs, and the assertion, connected therewith, follows in two tristichs. The structure may be represented thus:

Introduction, a distich.

First theme, two distichs.

First assertion, a distich.

Second theme, three tristichs.

Second assertion, two tristichs.

This second oracle, therefore, is as perfect in its structure, in respect to symmetry, as the first oracle. The introduction is a command to Balak to listen. Knowledge, more definite and instructive, is to be imparted. The king is urged in a synonymous parallelism to give heed. The king would secure through Balaam some message adverse to Israel; the prophet returns to this king an utterance, still more definite in statement than the first oracle, which surely ought to have assured the king of

Moab of the folly of seeking from God through the prophet any hope of calamity to Jacob. The words of this distich are :

“ Rise, Balak, and hear;
Listen to me, son of Zippor.”

This direct address which the prophet made to Balak must have been portentous to this king ; and it will be difficult to find in Scripture a more beautiful and powerful description of the character of God as the God of truth than in this first theme :

“ Not a man is God, that he should lie ;
Nor a son of Adam, that he should repent.
Hath he said, and shall he not do ?
And spoken, and shall he not establish it ? ”

Man is not the measure for God. The deceitfulness of man argues nothing concerning God. Also the mistakes of man, leading to regrets and repentings, afford no ground on which to place analogous conduct in God. Man, truly, bears the likeness of God, but falsehood and repentings in man render man as unlike God as possible. These distichs are synonymous parallelisms. They assert that God does not lie, and that he never repents his own promises.

As a corollary is placed the first exclamatory assertion in a synthetic distich :

“ Lo, I have received ‘ Bless,’
And He will bless, and I cannot avert it.”

It would seem that the prophet might have concluded the oracle here. The king received unequivocal answer to his request of the prophet. Balak desired Israel to be cursed, but God reveals through the prophet that he will bless. The prophet declares that he has no power to turn aside the purpose of God. But the prophet proceeds further and states, first, the reason for this blessing of God upon Jacob ; and, secondly, he unfolds this blessing.

The second theme presents the relation of God to Israel, and the reason of this relationship :

“ He hath not beheld evil in Jacob,
Nor hath he seen iniquity in Israel ;
Jehovah his God is with him,

“And in his midst is the shout for the King
God, who brought them up out of Egypt;
He is to him as the strength of an unicorn.

“For there has been no divination in Jacob, and no
enchantment in Israel,
Since it was told in Jacob and Israel
What God had done.”

This second theme has three tristichs. The first two lines of the first tristich depict the character, from a religious point of view, of Jacob. There is no evil in this nation, no iniquity. The third line in it announces the reward of this character: “Jehovah his God is with him.” This is one of the earliest Immanuel, God-with-us, assertions which are in Scripture. The condition of his presence is here set forth. It is absence of evil; and all after ages confirm that this is the only condition requisite for the presence of God.

The second tristich of this theme is probably suggested by the voice of the trumpet, as it rose from Israel's camp and was borne on the air to the mountain top, on which Balaam stood. The first two lines call attention to this sound. The prophet informs Balak that it is the enthusiastic shout for the King, God who brought them out of Egypt. The third line interprets the significance of this trumpet-voice to Jacob. It makes him irresistible, endues him with strength just as all-conquering as the strength of the unicorn.

The third tristich gives the reason for the truths which the other two tristichs contain. The absence of iniquity and evil in Israel, the presence of God-with-him, the enthusiasm of the whole camp, and the strength which these possessions bring, are evidenced by the fact that no idolatrous practice prevailed in Jacob, since the work which God had done had become subject of conversation in Israel. Enthusiastic remembrance of the doing of God among this people, and recognition of this service, together united to remove evil and iniquity from the camp, and induce that human condition which is suitable and permits the presence of God.

The second assertion, a corollary from the second theme, projects the victorious career of this people. Israel is developed under the figure of a lion, and is presented in two tristichs.

The first tristich is positive, and has to do with action. The prophet, having in sight the encamped Jacob, foresees their rising up as a lion, proceeding in its course with all the vigor of a young lion. The king could have gathered his fate from these words. The prophet adds the second tristich, which is negative, and has in view the period of repose which this people would enjoy :

“Behold the people.
As a lion it shall rise up,
As a young lion it shall carry itself ;
Not shall it lie down
Until it hath eaten prey,
And the blood of the profane hath drunken.”

The third oracle has an introduction which is essentially like that of the fourth. It was undoubtedly placed in its present position by the writer who embodied these oracles of Balaam in his history. The introduction is stately, and, therefore, full of solemn warning and instruction :

“The Saying of Balaam, son of Beor,
The Saying of the man with open eye ;
The Saying of him who heard God's word.
Who, a seer, saw Shaddai,
And fell, though there was revelation to his eyes.”

We regard this introduction as a kind of parenthesis. It has nothing to do with the oracle proper. The great prophetic introductory word is employed three times. This word *neaum* is usually associated with Jehovah. It is ever oracular in its ring. The portrayal of Balaam in this introduction is very accurate. With the first use of “saying,” only the lineage of Balaam is given. With the second “saying,” his office is stated: Balaam has the open eye, is the prophet. With the third “saying,” emphasis is placed upon his possession of the prophetic gift, that of hearing the words of God and seeing Shaddai; and there is added that this man fell, although there was revelation to his eyes.

The third oracle is, likewise, symmetrical. There are three hexastichs. The first hexastich is given in part. Four of its lines open the oracle; the remaining lines close the oracle.

ORACLE III.

"How fair are thy tents, O Jacob,
Thy habitations, O Israel!
Like possessions, which stretch as gardens along rivers,
Like tents, which Jehovah planted as cedars along waters.

"His branches shall flow along waters,
And his seed beside many waters.
And the flaming God, their King, shall be lifted up,
And his kingdom shall be exalted.
God, who brought him out of Egypt,
He is to them as the strength of an unicorn.

"He shall eat the nations his foes,
And their bones he shall crunch,
And he shall crush their walls.
He shall crouch, lie down,
As a lion, as a lioness.
Who shall rouse him up?

"He who blesses thee shall be blessed;
He who curses thee shall be cursed."

The structure of this third oracle may be thus presented:

First theme, an interrupted hexastich.

Second theme, a hexastich.

Third theme, a hexastich.

First theme, concluded, a distich.

It will be observed that the first theme is connected with Jacob, and the second person, object addressed, is employed. The utterance is prophetic entirely. The habitations of Jacob, who as yet had no habitations, are held in prophetic view. These habitations are described in two couplets, each synonymous:

"How fair are thy tents, O Jacob,
Thy habitations, O Israel!
Like possessions, which stretch as gardens along rivers,
Like tents, which Jehovah planted as cedars along waters."

A people only recently emerging from the deserts is regarded as having possessions as beautiful as gardens adjacent to waters; and in continuance these places of abode are regarded as firm as the cedars which Jehovah planted.

The second theme regards the posterity of Jacob, and his God. The water-courses will be favorite places of dwelling, and God, their King, will be exalted :

“His branches shall flow along rivers,
And his seed beside many waters.
And the flaming God, their King, shall be lifted up,
And his kingdom shall be exalted.
God, who brought him out of Egypt,
He is to them as the strength of an unicorn.”

The first synonymous couplet asserts the multitude which shall make up this people and their favored places of abode. The second synonymous couplet asserts that God shall be lifted up, their King. The epithet *megag* reflects the fact that God who brought them out from Egypt was made known by the cloud of fire. The kingdom of God shall be exalted by this people. The third couplet is synthetical and brings together this people and their God. It affirms that God is the irresistible strength of this Jacob.

The third theme is elaborated under the figure of a lion, and represents the triumphant career of this people and the rest after victory :

“He shall eat the nations his foes,
And their bones he shall crunch.
And he shall crush their walls.”

This tristich is occupied with the victories. The victor is remorseless ; his foes—their walls must perish. “Eat,” “crunch,” “crush,” are the words which point to the figure under which the victor is viewed. The rest after conflict, the repose of the conqueror, is given in the final tristich :

“He shall crouch, lie down,
As a lion, as a lioness.
Who shall rouse him up?”

Such is the utterance that Balaam makes concerning Jacob. It is summed up in the words, through conquest to victory. The first hexastich is concluded in the last couplet :

“He who blesses thee shall be blessed ;
He who curses thee shall be cursed.”

This is benedictory as well as imprecatory. Blessing is the fact which is the logical outcome of all good-will to God and to those who love him; and just as truly is cursing the inevitable result for all who hate those who love God, and so hate God himself.

In the treatment of the fourth oracle we may omit the discussion of the introduction, because of slight verbal difference from the introduction to the third oracle:

“The Saying of Balaam, son of Beor,
And the Saying of the man with open eye;
The Saying of him who heard the word of God,
And knew the knowledge of the Most High;
He, a seer, saw Shaddai,
And fell, though there was revelation to his eyes.”

The difference in the wording is momentous. To know the Most High, yet to fall, having revelation—this thought saddened the writer. Indeed, in sad reflection, he dwells upon the strange attitude to God of the highly gifted Balaam, in all this history connected with the king of Moab.

The fourth oracle has peculiar difficulties, arising from the localities named. Yet our purpose at present will not involve us in a discussion of these places; it is only with the form of the oracle and the translation which we make, illustrating this form and presenting our understanding of the oracle, that we now have to do. Yet the translation, we believe, may be maintained as strongly as the usual renderings. The oracle contains a hexastich and a tetrastich.

ORACLE IV.

“I see him, but not now;
I behold him, but not near.
The star paths from Jacob,
And the scepter rises out of Israel,
And smites the princes of Moab,
And destroys the children of Seth.

“And it shall be, Edom shall have possession,
And it shall be, Seir shall have possession,
His enemies; but Israel shall do valiantly.
And one from Jacob shall rule and destroy their remnant
in anger.”

The statement of the structure of this oracle is as follows :

First theme, hexastich.

Second theme, tetrastich.

The first theme is beautifully figurative, and it also states to Balak the final future of Moab. There is no evasion. The destruction of Moab was to be accomplished. The star of Jacob was to set forth in a course of victory, the scepter of Israel was to be extended by triumph. Moab was to be crushed as by the blow from a lion, and all nations about Moab were to be destroyed.

The second theme relates to Edom, which should remain an enemy to Jacob ; but ultimately in anger the ruler from Jacob should destroy this remnant, even Edom, whose dwelling-place is Seir. Subsequent events confirm the fulfillment of this oracle. We affirm that Balaam lived before the establishment of the united kingdom. We deny that any ardent advocate of the glory of Israel put these words in the mouth of the prophet, for one whose faith involved the truthfulness of God could not honor God by forging a lie in order to set forth his truthfulness. The limitation of the prophetic vision of Balaam was set by the united kingdom. The triumphant progress of this united kingdom will exhaust all that these prophecies require. The tetrastich in the fourth oracle has ample fulfillment in the disasters inflicted upon Edom by the united kingdom. Throughout all these oracles Israel and Jacob are co-extensive terms and may be interchangeable.

If our statements above are well founded, then we have a good basis for concluding what must be the character of the literature of the united kingdom ; and therefore great assistance in the problem of the origin of Old Testament literature. At least this may be claimed, that there is prophetic literature in this Old Testament, traceable, not to man, but to God. The whole study of these oracles of Balaam emphasizes the conviction that Balaam spoke only what God imparted to him ; and this message from God was power unto life for his people and power unto death for their enemies.

W. W. Martin

ART. III.—THE CHINAMAN IN AMERICA.

THE "Chinaman in America" is not now nearly so much of a problem as he was ten or twelve years ago. Then the political arena, the halls of legislation, the platform of the "sand-lot" orator, and the pulpit of the sensational preacher resounded with the noise of a wordy conflict over what was considered a burning national question, while the columns of ambitious dailies and solemn reviews alike were burdened with deliverances on the absorbing theme. All, or nearly all of our fifty millions of people, were more or less interested in the mild-eyed native of Far Cathay, and were immensely stirred over the problem as to what should be done with him.

His industry, economy, docility, inoffensiveness, reliability, and, withal, his blood relationship to the common brotherhood of humanity, together with his guaranteed rights and privileges under established treaties, were dwelt upon by his friends until he seemed almost too good to associate with the kind of people among whom his lot was cast in America; while, on the other hand, his ignorance, depravity, churlishness, heathenism, duplicity, and general worthlessness, together with the impending danger of a Mongolian invasion and the overthrow of American institutions, were delineated by his enemies with such frightfulness of detail that he appeared for the time being a pest of the most virulent type, against which the most radical quarantine measures must at once be taken. The "workingmen," so-called, came to the front with the oft-vociferated slogan, "The Chinese must go!" And soon the great political parties of the country were vying with each other in efforts to trim sail for fresh anti-Chinese breezes, and were endeavoring to retain the support of the commercial and educated classes of the East without losing the "workingmen" of the Pacific coast. Few have forgotten how nearly the far-famed "Morey letter" came to defeating James A. Garfield, then candidate for the presidency. On both sides, during that famous agitation, there was not a little of misapprehension, and in many instances much of insincerity and self-interest. Those who befriended the Chinaman in America, as a rule, either overestimated his virtues or made too little of his vices, while his enemies, generally

speaking, were both extravagant and insincere in their denunciations. With them it was very largely either political claptrap or selfish jealousy of persons more capable, more industrious, and more thrifty than themselves. Still, there was at bottom a real issue involved, the question of foreign immigration and what we should do about it, which yet remains practically undecided.

With the immediate result of that agitation all are familiar. By action of Congress, the president approving, steps were taken for the emendation of the Burlingame Treaty; the exclusion and various restrictive laws were adopted in succession, and gradually the question of Chinese immigration ceased to be one of absorbing popular interest.

Long before these restrictive measures were adopted, and even before the anti-Chinese agitation had reached its height, the immigration of these foreigners had practically ceased; in other words, the tide had set the other way, and the number of Chinese in America was on a steady decline. The influx fell from a total of 19,038 in 1875 to 7,011 in 1880, at which time the census showed an entire Chinese population of 105,679. There was a temporary increase of the immigration in 1881, owing to the prospect of early exclusion, but this represented a very large number who had gone home for a brief period and whose business interests or preferences brought them back. The entire number that found admission to the country from 1820 to 1890 is variously set down at from 277,789 to 290,655, while from Europe during the same period we received 13,692,576, often in a single year nearly double the total that ever came from Asia. Probably at no one time in our history have we had more than 150,000 of these people on our shores, and that only in the early seventies, or late in the sixties, when there was an unusual demand for their services as common laborers. The demand becoming less pronounced the tide turned, and the decrease has been steady and persistent, until at this date probably not more than 75,000 Chinese remain in the country.

From facts of this sort it would therefore appear that the danger of our being overwhelmed by a "Mongolian invasion" never was very serious as compared with a similar danger from the European side, while a study of comparative statistics of wages paid on the eastern and western shores of the continent

would demonstrate further that such a thing as cheap labor has never yet become a prevailing condition on the Pacific coast.

Be all this as it may, the majority of quiet and order-loving citizens are glad the agitation ceased when it did, and that without the rupture of friendly relations with China the influx of an undesirable element into our population was brought to an end. We simply need more of this same thing, with a vigorous application on the Atlantic side, thereby permitting European monarchies to keep at home and care for a whole brood of anarchists, socialists, Mafiaists, paupers, and other incorrigibles, whose presence we do not want. The way we inaugurated it was rude and in many respects unfair, but manifestly the restrictive policy is not utterly devoid of merit.

I. *Socially*, the Chinaman in America is *sui generis*—a class by himself. He is an alien and a foreigner, not only by birth and blood, but also in respect to tastes, ideas, modes of life, and traditional customs. True, he is part and parcel of our common humanity, with the same underlying elements in his nature; but the streams of tendency so long ago diverged from a common fountain, and have moved through conditions so widely dissimilar, that as they meet again here they find themselves irreconcilably diverse. His civilization, such as it is—his social life, in multitudinous forms—is characteristically Asiatic, having always about it the flavor of oriental lands and bygone generations. To be sure, in the matter of dress and food and the use of many modern conveniences there has come about some modification of practice on the part of our Chinese population, and thus by many exceptions our Chinaman in America has shown his capability of falling into social customs other than those of his fathers; yet, for all this, the majority remain socially as they were when they came.

There is little, almost no home life, among the Chinese in America. But few of the men have their lawful wives in this country. Most of the women seen on the streets are of low moral character, while an inconsiderable number of the children are legitimate. The purchase and sale of girls and women for immoral purposes, with their consequent enslavement, is a line of business extensively carried on in the chief cities of the Pacific coast, many of our sworn officials being apparently sharers in the proceeds of this traffic. The restraining and

purifying influences of family life are mainly wanting. When unemployed these people swarm the streets or herd together in close tenements. They smoke, gossip, gamble, try their chances in cheap lotteries, or while away their idle hours gazing on the interminable reproduction of the Chinese drama. In point of fact they live very much as does any other set of men who are deprived of the uplifting influence commonly arising from the presence of womanhood and home. All of this, however, is in such peculiar and truly oriental fashion that it must be seen and studied in order to be really appreciated. Chinadom is a little empire by itself, in every community where any considerable number of these people are found, between which and the outside world there is little in common. These peculiar social conditions will some time disappear, but it will be after the present generation of Chinese in America has disappeared and when a new form of civilization takes possession of China itself. The change is coming, but who knows how soon?

II. *Politically*, the Chinaman in America is a nonentity, or nearly so, his importance as a "bone of contention" and contributor-general to noisy demagogues having ceased when the restrictive acts became fairly operative. Leading statesmen and higher courts long since decided that under no clause or amendment of the Constitution, nor yet on account of treaty stipulation, could he demand admission to American citizenship; hence he cuts no figure in our elections, and no party concerns itself over his presence or absence at the ballot box. His interest in our political affairs must be of the most limited character, and as a stranger and foreigner he must needs content himself with the humble distinction of being a subject of the "Celestial Empire." That a very large number of the Chinese after a few years' residence in America learn to prefer our civilization to their own, and that many of them would gladly become American citizens were the way open to them, there can be no doubt. Enough sought naturalization during the decade ending with 1880 to indicate a growing predilection of that character. Many of them had become able to read our books and newspapers, and as they came to understand our history and civil institutions began to take a lively interest in public affairs, and to strongly desire identification with our people. If they could have been admitted to citizenship, even on very

stringent conditions, doubtless some features of their social condition would have been greatly modified ere this; but finding the door rudely and effectually closed in their faces the main incentive to interest in these matters was removed and they sunk back into the condition of political nonentities.

Even-handed justice and a strict interpretation of the Declaration of Independence would seem to have required a more liberal policy on our part in regard to these foreigners, while long residence, intelligence, and good behavior on their part ought to count for more than they do. The exclusion of any from citizenship simply on account of race, color, or nationality is both ungenerous and un-American. This is not saying that our entire Chinese population is fit for naturalization. Far from it. It is rather a strong intimation that our naturalization policy and laws need radical modification, and that character, general fitness, long residence, and regenerated sympathies are things to be taken into account in this matter, rather than the place of nativity, the set of an eye, or the color of a skin. Under a classification of this sort a few now excluded would come in, while many now in would manifestly be left out, greatly to our country's advantage.

III. *Religiously*, the Chinaman in America is, as a rule, a heathen of most unmistakable character, as were his fathers before him. He bows to grotesque images of Buddha and other great sages and heroes of extreme antiquity, and honors them with votive offerings on all great festival occasions. He strives to avert disaster or remove affliction by sundry efforts to placate disturbed spirits, or by "driving out the devil," which last he undertakes to accomplish by the discordant clangor of his native orchestra, the din of exploding fireworks, and a conflagration of candles and of paper images of his malign majesty. Most of all, he worships his ancestors, and daily honors their memory by setting incense-sticks before tablets on which their names and virtues are inscribed. Every considerable city on the Pacific coast has one or more temples where the paraphernalia and performance of pagan worship may be observed at almost any time, while no heathen Chinese dwelling in the country can be found without at least some small semblance of a shrine, though it be only some rudely scrawled characters on a red placard with dish of sand and "punk" sticks below it. Our average

Chinaman is an idolater—ignorant, superstitious, depraved, corrupt in imagination, and unholy in life. While possessing many admirable qualities of an economic and filial kind, such as industry, frugality, business integrity, and reverence for parents, still his heathenism is so pronounced and appalling that one familiar with it cannot but shudder at its enormities. The Chinamen illustrate most fully the stupidity and folly, the utter vileness and insufficiency of a pagan religion. The mass of them are people "having no hope, and without God in the world," to whom death and the grave are circumstances fraught with unspeakable terrors. Their religious condition is pitiable in the extreme.

While all this is true, our Chinaman has exhibited a marked susceptibility to religious influences of a higher character. Efforts for evangelization were early begun, notably by the Presbyterians at Sacramento, Cal., and taken up in turn by all the leading denominations. Missions, with week-evening and Sunday schools, were opened for his special instruction in most of the cities on the coast, and latterly in the East also, and ere-long the Gospel was offered him in his own tongue by printed page and sermon and song. This has borne its fruits. Many hundreds of these people have professed conversion, abandoned idolatry, and united with the various Churches, while many thousands have been more or less affected by the enlightening influences of mission schools.

It has been again and again demonstrated beyond the peradventure of a doubt that the Chinaman in America may be soundly converted and as truly enjoy religion as anyone else. Being naturally conservative, he is decidedly slow about accepting a new, a *spiritual* religion; but when once the light reaches his soul, and he is truly converted, he becomes, if not an over-enthusiastic, yet withal, a prayerful, loyal, conscientious, and liberal Christian, and remains, as a rule, steadfast in the faith. If real persecution comes, as it often does, and he loses friends, social standing, and inheritance for Jesus' sake, he bears it like a genuine martyr, and exhibits a sufficiency of undoubted heroism to entitle him to both our sympathy and respect. He lives consistently and dies in triumph.

Yet missionary work among the Chinese in America is carried on in the face of peculiar difficulties, with results

that are all too meager. Among these obstacles are the following :

1. The absence of home life, with attendant demoralizing conditions already pointed out. "It is not good that man should be alone," and the Chinaman presents no exception to the rule.

2. The unsettled, migratory character of the population. They come and go, with no idea of permanent residence anywhere in this land, and therefore are not the sort of material from which to build up and maintain churches. They must be "caught on the wing," if at all, and evangelized, as they seldom remain long enough in hand to be thoroughly worked over.

3. The gross mistreatment and injustice to which they have often been subjected stand in the way of their evangelization. Wrongs have been perpetrated against these defenseless aliens so glaring and outrageous as to utterly shatter their confidence in the religion we profess, and make them chary of falling under its supposably malign influence. The only hopeful sign in this case is found in the fact that they have learned at last to discriminate between the "Jesus man" and the hoodlum.

4. The corrupting influence of the lower stratum of American society with which they come in closest contact. They are adepts in the adoption of American and European vices, and hence become worse and worse by association with our lowest and vilest classes. Unless reached by some of our missions and evangelized through their agency, or that of the Churches by more direct effort, the immorality of their heathenism becomes augmented by the addition of that peculiar to unsaved Christendom, and they at length are far more wicked than when they first came.

Yet, despite all this, God is doing a great work among the Chinese in America, and by them is preparing the way for still greater things in China. In the course of a few years the great majority of them will have gone from our shores; and in the coming revolution, peaceable or otherwise, out of which China is to emerge a new and Christian nation, these, so long under the shadow and tuition of American institutions, are to play no unimportant part.

A. J. Hanson.

ART. IV.—OUR FRAGMENTARY CONSTITUTION.

For several years past the General Conference of the Methodist Episcopal Church has been searching for a constitution. No one seems to have doubted the fact that a constitution of some sort actually existed, but the exact nature and extent of it have been the matters in dispute.

In their address to the General Conference of 1888 the bishops instituted certain inquiries respecting the constitution of the General Conference, and various resolutions upon the subject were subsequently offered and referred to committees, until at length provision was made for a commission of seven ministers and seven laymen, one from each General Conference district, and three of the general superintendents, who were to define and determine, if possible, the constitution of the General Conference, to identify the disciplinary paragraphs containing it, and to make their report to the ensuing General Conference.

On the afternoon of May 3, 1892, this commission submitted its report to the General Conference, designating the constitution as "the document drawn up and adopted by the General Conference of 1808, but modified since that time in accordance with the specifications and restrictions of the original document, and is now included in paragraphs 55 to 64, inclusive, in the Discipline of 1888, excepting the statement as to the number of delegates provided for in paragraph 55, which is an act solely within the power of the General Conference under permission of the second restrictive rule."

The commission also submitted a statement designating those parts of the Discipline forming "the organic law of the Church," namely: the Articles of Religion, the General Rules of the United Societies, and the constitution above referred to.

The commission likewise proposed a new form of constitution to take the place of the one already designated, provided the General Conference and the several Annual Conferences should adopt it by the requisite constitutional vote.

Tuesday, May 10, was fixed upon as the time for considering the report. Discussion began upon the definition of the existing constitution, and the exact extent of it. Many able

speeches were made and several amendments and a substitute were proposed, and on Friday, May 12, the following paper was adopted:

J. F. Goucher moved, as a substitute for all, the following: "The section on the General Conference in the Discipline of 1808, as adopted by the General Conference of 1808, has the nature and force of a constitution. That section, together with such modifications as have been adopted since that time, in accordance with the provisions for amendment in that section, is the present constitution, and is now included in paragraphs 55 to 64, inclusive, in the Discipline of the Methodist Episcopal Church of 1888, excepting, first, the change of the provisions for the calling of an extra session of the General Conference from a unanimous to a two-thirds vote of the Annual Conferences; and, secondly, that which is known as the plan of lay delegation, as recommended by the General Conference of 1868, and passed by the General Conference of 1872."

After adopting the above substitute the General Conference decided to postpone indefinitely the further consideration of the commission's report, with instructions to have the report published in the papers of the Church and presented to the next General Conference.

This did not wholly terminate the discussion, though a feeling existed that the action of the Conference had settled the fact that the Church has a constitution, and that it embraces more than the paragraphs containing the restrictive rules and the documents therein designated. The *Daily Christian Advocate* of May 14 contained the following editorial deliverance:

The action on the part of the report was exceedingly important. It settles the question as to what is of the nature and force of a constitution and what is not. That is a great gain—great enough to justify the existence of the commission, if nothing more comes of it. Hereafter the claim will not be set up that nothing is constitution but the restrictive rules. There are constructive rules as well as restrictive rules, and both the constructive and restrictive rules belong to the same instrument and stand upon the same ground as to authority and binding force. The only difference between the two classes of rules is with reference to the provision for change. There is a provision for altering or amending the restrictive rules, while there is none for altering or amending the constructive rules; but then the fact is assumed and justified by the debates and by usage that the process prescribed for changing the restrictions should and may apply as

well to the constructive rules—the latter including all that part of the constitution which constructs the General Conference by giving it its membership, its quorum, its presidency, its powers, and its limitations.

The statement that there is no provision for amending the “constructive rules,” and the assumption that the “constructive rules” could be changed by the same process prescribed for changing the restrictions, speedily called out a demurrer and awakened a good deal of thought which possibly found no expression.

Legal minds perceived that either the “constructive rules” are changeable (yet not so as to destroy their integrity) at the will of the General Conference in accordance with the grant of power, or else they are not changeable at all. It is a settled maxim that a constitution which provides for its own amendment, and grants no power beyond that, cannot be changed by any other process than that prescribed in the instrument itself.

Von Holst, in his treatise on the Constitution of the United States, declares that valid arguments cannot be found in support of the erroneous and dangerous doctrine that the people—meaning by this the majority of the persons with full political rights—can, by virtue of their sovereignty, amend a constitution in any form or manner other than that prescribed in the Constitution. Popular sovereignty, he declares, is not identical with boundless arbitrariness. The people cannot be bound, but they can bind themselves; and precisely because they have bound themselves they have less right to place themselves above the law established by the sovereign will.*

In harmony with this doctrine, on Tuesday, May 17, Judge William Lawrence, of Ohio, secured the floor and offered the following:

Resolved, That the constitution of the Methodist Episcopal Church can be changed only in the mode and to the extent therein authorized.

In support of the resolution Judge Lawrence offered various able arguments and legal citations designed to prove that the people of the Methodist Episcopal Church have no power to

* *Constitutional Law of the United States of America*, pp. 265, 266.

assemble in convention and by their decree overthrow the present constitution and substitute a new one in its place. He held that there is no mode of amending the constitution other than that provided in that instrument. He further remarked:

1. Every person who unites with the Church impliedly agrees, if not in express terms, to abide by the constitution of the Church, to accept its lawful methods of effecting changes therein, and not to aid in making changes in any other mode. This is a part of what in law is called the "contract of church membership." Any change effected in any other mode will violate this contract, and be an invasion on the rights of every church member. The civil courts are bound to prevent this invasion and protect the church existing in the lawful forms. The contract of church membership includes property rights, which civil courts will protect, if they do their duty, under pressure of popular clamor, or fail in it from ignorance.

2. This is the law as settled by courts and as applied to a change of a State constitution.

When the constitution of a State provides a mode of changing its provisions no change can be made in any other mode. The people of the State have no right to make a change in any form they may originate or inaugurate. In support of this I refer to court reports of decisions, as follows: 6 Cushing, Massachusetts Reports, 573; 14 Rhode Island Reports, 649; Jamison on Constitutional Convention, Fourth Edition, section 570; State *vs.* Governor, 46 Ohio State Reports, 677; State *vs.* Neil, 40 Missouri Reports, 119; State *vs.* Swift, 69 Indiana Reports, 525.

In Jamison on Constitutional Conventions, Fourth Edition, 570, it is said: "If the constitution (of a State) authorizes its own amendment through the agency of a convention without further provisions, it is beyond dispute that it could not be amended in what we have called the legislative mode."

In Wells *vs.* Bain, 75 Pennsylvania State Reports, the court says: "Suppose a constitution formed by a voluntary convention (by the people), and an attempt made to set it up and displace the existing lawful government. It is clear that, neither the people, as a whole, nor the government having given their assent in any binding form, the executive, judiciary, and all officers sworn to support the existing constitution would be bound, in maintenance of the lawfully existing institutions of the people, to resist the usurpation, even to the whole extent of the force of the State."

The same rule applies as to the change of church constitution. In support of this I refer to: Rottman *vs.* Bartling, 35 N. W. Reports, 126 S. C.; 22 Nebraska Reports, 375; Sutter *vs.* Trustees, 42 Pennsylvania State Reports, 503; Schuuris Appeal, 67 Pennsylvania State Reports, 38; Austin *vs.* Scaring, 69 American Decision, 672, notes; Wayland's Moral Science, page 337, chapter

on the Constitution of Societies; and Bacon on Benefit Societies, section 38.

The Supreme Court of Indiana in *Lamb vs. Cain*, decided November, 1891, says as to a church constitution: "It is undoubtedly true that the organic law cannot be changed in any other manner than that provided by the instrument itself, where it provides for an amendment or change."

Just how far the General Conference sympathized with Judge Lawrence's views we have no means of determining. His resolution was referred to the Committee on the Judiciary, which, unhappily, did not report upon the subject, so that the matter was left unsettled.

As for the notion that the people as a whole cannot fully amend their constitution whenever they deem it necessary, we should like to offer a statement from a work which has become a text-book in many of our schools. In defending the Constitution of the United States before the people of Pennsylvania, many of whom were at first unfriendly to it, James Wilson, one of the wisest and ablest of its framers, took the lead, and among many other arguments used the following:

However true it might be in England, that the Parliament possesses supreme and absolute power, and can make the constitution what it pleases, in America it has been incontrovertible since the Revolution that the supreme, absolute, and uncontrollable power is in the people before they make a constitution, and remains in them after it is made. To control the power and conduct of the legislature by an overruling constitution was an improvement in the science and practice of government reserved to the American States; and at the foundation of this practice lies the right to change the constitution at pleasure—a right which no positive institution can ever take from the people. When they have made a State constitution they have bestowed on the government created by it a certain portion of their power; but the fee simple of their power remains in themselves.*

While we cannot always reason with absolute certainty from civil usage to ecclesiastical, it seems evident to us that this analogy would hold good in relation to the people and preachers of the Methodist Episcopal Church and the constitution under which they are acting.

By correspondence with Judge Lawrence since the General

* *Constitutional History of the United States*, by George Ticknor Curtis, vol. i, p. 643.

Conference closed we learn that the burden of his effort was to secure a decision to the following effect: 1. That the Articles of Religion are made unchangeable by the restrictive rules of the constitution. 2. That the constitution can be changed only by the mode and to the extent therein provided—that is, by the assent of two thirds of the General Conference and three fourths of the members of the Annual Conferences. He believes that the paragraph which protects the Articles of Religion from change cannot be repealed. He quoted Dr. Schaff as saying that these articles “are now unalterably fixed and can neither be revoked nor changed.” But upon this subject there is, and will be, a difference of opinion. The Articles of Religion are certainly very strongly protected, so much so that the General Conference alone cannot disturb them in any manner whatever. But it must be remembered that these Articles of Religion are expressly named in the first restrictive rule, which originally was subject to change by exactly the same process as the others. In 1832 the process for amendment was changed, and the present exception concerning the first article was incorporated in the proviso. But surely the same power which placed the exception in the proviso is competent to take it out again. Even as the proviso now stands it is a plausible inference that the first restrictive rule is simply excepted from the regular or new process for change, but remains subject to change by the same process which governed it prior to 1832. Allow such an inference to be correct, and the Articles of Religion could be changed by a recommendation of each and all the several Annual Conferences and a two-thirds majority of the succeeding General Conference.

Dr. Neely, in his exceedingly interesting work on the *Governing Conference of Methodism*, has touched this point very emphatically. He thinks the change of 1832 rendered it impossible, however, for a single General Conference, even with the agreement of the ministry in the Annual Conferences, to amend the first restrictive rule, but he does not think that the rule cannot be amended at all. He says:

By the constitution of 1808 the Annual Conferences and the next succeeding General Conference could amend or eliminate the first restrictive rule or any other restriction. By the provision of 1832 the first rule was excepted from the process by

which the other regulations could be amended, but this did not make it absolutely impossible to change the restriction as to standards of doctrine. The intention of the makers of the new provision was to protect the doctrines from hasty change by making the process of amendment more lengthy and difficult than in the case of the other restrictions.

The new provision for amendment created a double process. First, it would be necessary to amend the provision for amendment by striking out the words "excepting the first article." This, according to the constitution, could be done by the action of the ministers in the Annual Conferences and the concurrence of the next General Conference, or by the action of two thirds in the General Conference and the concurrence of three fourths in the Annual Conferences. If this was agreed to, then the first restriction would no longer be an exception, and it could be amended just as any other restriction.

In this way it might be possible to change the restriction as to standards of doctrine within the period of two General Conferences, or four years. Thus, a General Conference might recommend the striking out of the words "excepting the first article," and the ministers in the Annual Conferences the next year might concur. This being done the words would be eliminated. Then the next year an amendment to the first restrictive rule might be passed around the Annual Conferences and agreed to by the requisite three fourths vote, and if the next General Conference concurred by a two-thirds vote the amendment would be effected.*

We agree with Dr. Neely as to the possibility of a change in the first restriction, but we doubt whether it could legally be accomplished, save by at least one process, under the old constitution. The simple truth is, the first restrictive rule has never been exempted from the method for amendment incorporated in the constitution of 1808. That method gave the initiative step to the Annual Conferences alone. Each and every Annual Conference therefore must, by a majority vote of each, recommend the change before the General Conference has power to touch it. Surely the Articles of Religion are thoroughly hedged about by difficulties for advanced *doctrinaires* who might wish to change them, but they are not "unalterably fixed" should the rank and file of our ministry ever deem a modification desirable.

It will be convenient at this point to republish the constitution of 1808, and to trace the important changes made

* *The Governing Conference of Methodism*, by T. B. Neely, D.D., LL.D., pp. 405-407.

in it since that date. The original constitution reads as follows :

Who shall compose the General Conference, and what are the regulations and powers belonging to it ?

Answer, 1. The General Conference shall be composed of one member for every five members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference ; yet so that such representatives shall have traveled at least four full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

2. The General Conference shall meet on the first day of May, in the year of our Lord 1812, in the city of New York, and thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed by the General Conference from time to time; but the general superintendents, with or by the advice of all the Annual Conferences, or, if there be no general superintendent, all the Annual Conferences respectively, shall have power to call a General Conference, if they judge it necessary, at any time.

3. At all times when the General Conference is met, it shall take two thirds of the representatives of all the Annual Conferences to make a quorum for transacting business.

4. One of the general superintendents shall preside in the General Conference; but in case no general superintendent be present the General Conference shall choose a president *pro tempore*.

5. The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, namely :

(1.) The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

(2.) They shall not allow of more than one representative for every five members of the Annual Conference, nor allow of a less number than one for every seven.

(3.) They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

(4.) They shall not revoke or change the General Rules of the United Societies.

(5.) They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal ; neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

(6.) They shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. Provided,

nevertheless, that upon the joint recommendation of all the Annual Conferences, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions.

In 1832, as we have noticed, the provision for amendment was changed, all the Annual Conferences and the General Conference concurring by the regular constitutional majorities, so as to read as follows :

Provided, nevertheless, that upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article ; and also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, so soon as three fourths of the members of all the Annual Conferences shall have concurred as aforesaid such alteration or alterations shall take effect.

In 1836 the second restrictive rule was changed, altering the ratio of representation so as to read, "They shall not allow of more than one representative for every fourteen members of the Annual Conferences, nor allow of a less number than one for every thirty."

In 1860, the Annual Conferences having again voted favorably, the second restrictive rule was again suspended, and the ratio of representation was changed so as to read, "nor allow a less number than one for every forty-five."

In 1856 the General Conference alone changed that clause in the constitution which required the concurrent advice of all the Annual Conferences to authorize the bishops to call an extra session, so that the advice of only two thirds of the Conference was made requisite. This action the General Conference of 1892 was led to pronounce unconstitutional.

In 1860 the third restrictive rule was amended so as to permit the appointment of missionary bishops for our foreign missions.

In 1868 the second restrictive rule was modified so that no Annual Conference should be denied the privilege of at least one delegate.

In 1872 the second restrictive rule was again changed so as to admit lay delegates, and the body of the constitution was

made to conform with the provision of the amended rule. But the General Conference of 1892 declared these changes in the body of the constitution to be unconstitutional.

There have been other minor changes in the language of the constitution, some of them authorized by the General Conference, and some of them made by the editor of the Discipline on his own authority; but the above will suffice to show the important changes in our constitution between the time of its adoption in 1808 and the time of its overhauling in 1892. As it stands to-day it is a fragmentary and bleeding affair, the unchallenged remnant poorly applying to the changed condition of the Church, especially in the matter of lay representation.

But let us look further at the constitution as it stands, and determine, if possible, by what process its various provisions can be modified. We hold that, while the Methodist Episcopal Church has a constitution, it is not a completed constitution, nor yet is it a petrified nor a fossilized constitution. The document is more in the nature of a nucleus for a constitution. True, it embodies various fundamental organic provisions, such as, (1) a General Conference with ministerial delegates, (2) Annual Conferences, (3) the Episcopacy, (4) quadrennial Conferences, (5) the power of the General Conference to make rules and regulations, subject to six restrictions, and (6) the power of two thirds of a General Conference, with the assent of three fourths of the Annual Conferences, to suspend the restrictions and engraft new provisions on the constitution.

But the constitution does not open in the regular constitutional form. It contains no preamble. It nowhere says, "We, the preachers of the Methodist Episcopal Church, ordain." It is younger than the Constitution of the United States, yet it is almost without form, and certainly without adequate preliminary statement.

Even the important question originally used to introduce the subject has been expunged by some process from the Discipline. That question, "Who shall compose the General Conference, and what are the regulations and powers belonging to it?" does bear a semblance of constitutional dignity, but only a semblance. There is not enough of it to determine whether the subject-matter it introduces is the beginning or nearly the

ending of a supreme charter. And, indeed, it is disputed whether the document under consideration is the constitution of the General Conference or the constitution of the Methodist Episcopal Church. As a constitution of the General Conference alone it has a sufficient length, breadth, and thickness to give it respectability, but as a constitution of the Church it is not long enough to touch the remote points of our economy, wide enough to include any considerable portion of our varied interests, nor thick enough to hold together when once the people and preachers of the Methodist Episcopal Church determine to adopt something more elaborate and perfect.

The Constitution of the United States opens with this preamble:

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

Why did not the preachers of the Methodist Episcopal Church thus formally and vigorously announce their purpose? They were enjoying their civil rights and privileges under the Constitution of the United States, were familiar with its terms, and were wise enough to draft a similar preamble if they intended to formulate a regular church constitution. Certainly a preamble is very necessary. It opens to view the vital intent and purpose of the constitution-makers.

It is an admitted maxim, in the ordinary course of the administration of justice, that the preamble of a statute is a key to open the minds of the makers as to the mischiefs which are to be remedied and the objects which are to be accomplished by the provisions of the statute.*

The constitution of the Methodist Episcopal Church has no preamble, and it differs otherwise as widely as the poles from the Constitution of the United States. The latter document confers upon Congress only such powers as it distinctly specifies. The former document confers upon the General Conference all powers save those which it distinctly withholds. The

* Story's *Comments on Constitution of United States*, Section 459.

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latter document expressly stipulates that no part of itself shall be changed except by the constitutional process. Read :

The Congress, whenever two thirds of both houses shall deem it necessary, shall propose amendments to this Constitution; or, on the application of the legislatures of two thirds of the several States, shall call a convention for proposing amendments to the Constitution, which, in either case, shall be valid, to all intents and purposes, as part of this Constitution, when ratified by the legislatures of three fourths of the several States, or by convention in three fourths thereof, as the one or other mode of ratification may be proposed by the Congress.*

There is no such article in the so-called constitution of the Methodist Episcopal Church. There is an article, however, which provides by similar process for change in the restrictive rules, but it does not designate any other portion of the constitution.

It is thus made plain that a radical difference exists between the limitations of the Constitution of the United States and those of the constitution of the Methodist Episcopal Church. The former apply by direct statement to everything in the Constitution, the latter by direct statement only to "the above restrictions," namely, the six restrictive rules.

One writer has attempted to show that the expression "the above restrictions" was intended to include the terms of the whole chapter. That this is not true is evident from the specific statement which follows, namely, "excepting the first article." The "above restrictions," therefore, include the six articles of limitation—no more, no less. Those six articles open with this sweeping and comprehensive grant of power :

The General Conference shall have full power to make rules and regulations for our Church, under the following limitations and restrictions.

Every principal word of this unlimited grant has a ton of meaning in it. It is not only power that is given, but "full power." It is not only power to hold, but "power to make." The power is just as complete for the making of "rules and regulations for our Church" within the scope of the grant as was the power of the General Conference before it became a delegated body. The preachers as a whole withheld nothing

* *Constitution of the United States*, Article v.

from the preachers to be chosen except as specified and made plain in the restrictions. No doubt ever existed upon this point until the searchers after a constitution began their hunt for limitations which were never limited.* It was significant that in the report of the commission the General Conference was first asked to define the present constitution as the document adopted in 1808, with such legal modifications as have since been made, and were next asked to say that "the organic law of the Methodist Episcopal Church includes and is limited to the Articles of Religion, the General Rules of the United Societies, and that which we have already defined as the constitution of the General Conference;" and then, as a grand and clinching *finale*, were asked to adopt a revised constitution under the title of "Constitution and Powers of the General Conference," in which the grant of power was made to read:

The General Conference shall possess supreme legislative, executive, and judicial powers for the government of the Church, *subject to the provisions of this constitution*, and under the following limitations and restrictions.

Ah! Was it strange that the General Conference paused? Was it strange that the delegates wished to think it over and have it published? They saw a grant of power in the new form no more like that in the old form than a mud-puddle is like an ocean. The fathers subjected the General Conference only to the specified "limitations and restrictions," but the sons proposed to subject it forever to all the provisions of a document drafted by a little committee in secret session, and

*In the General Conference of 1832, near the close of the session, the following resolution was offered:

Whereas, Great inconveniences have been experienced when the General Conference commences its session on the first day of May, on account of many of the delegates, especially from the North and East, having to start in a season when the winter is just breaking up and the roads very bad and when the navigation is still obstructed by ice; and, *whereas*, it is believed that it is perfectly within the province of this Conference to vary the time of its meeting; therefore,

Resolved, That the next General Conference will commence its session on the first day of June, instead of the first day of May.

The above was laid on the table, probably from want of time to consider it (May 25). There is no evidence that the General Conference did not believe it had power to take such action. Yet, had it passed the resolution, it is probable that the General Conference of 1892 would have declared it to be unconstitutional.

divulged to the public only when the time had come for action. Had the General Conference adopted that constitution by a two-thirds vote, and had the Annual Conferences approved it by a three-fourths vote, there would longer remain little use for the restrictive rules, save as melancholy reminders of the eighty-four glorious years during which the General Conference was indeed a supreme legislature, having "full power to make rules and regulations for our Church," subject only to the sufficient safeguards which our sagacious Christian fathers felt absolutely bound to throw around the sacred institutions which God had intrusted to their keeping. With that constitution adopted, the General Conference, so far from having "full power to make rules and regulations for our Church," would not have power to invite a missionary bishop to preside over its deliberations even for one session, nor to pave the way therefor, nor to order that future sessions should meet at any other hour than ten o'clock A. M. on the first Wednesday in May, every fourth year, etc., nor to permit the ministerial and lay delegates to sit apart, nor to do any little thing other than as specified in the "constructive rules."

But we are reminded that the General Conference of 1892 did define the constitution, or, rather, designated a section of the Discipline which is of constitutional import. It said:

The section on the General Conference in the Discipline of 1808, as adopted by the General Conference of 1808, has the nature and force of a constitution.

The real value of this declaration can be known only when the significance of the phrase "nature and force of a constitution" is definitely determined.

Constitutions differ widely. There are constitutions and constitutions, and "the nature and force" of each depend to a great extent upon the terms of the instrument itself, the character of the people adopting it, and the circumstances and influences under which it came into being. "The nature and force" of the laws of the Medes and Persians were very unlike "the nature and force" of the laws of the American people. "The nature and force" of the supreme law of the Ottoman Empire are widely at variance with "the nature and force" of the Constitution of the United States. There is no unvarying

standard of "the nature and force of a constitution." The General Conference, therefore, probably meant simply to declare that a certain section of the Discipline of 1808 was the beginning of the existing constitution of the Methodist Episcopal Church. It accepted no more of the modifications adopted since 1808 than were adopted in harmony with the original provisions for amendment. Indeed, it is doubtful whether it accepted as much. It rejected the change of the provision for calling an extra session of the General Conference, for the reason that the Annual Conferences had not concurred in it. But where is the constitutional authority for requiring such concurrence? Was not said change the making of a "rule and regulation for the Church?" And was there anything in the limitations and restrictions to prevent it? True, the change itself was most courageous action—courageous even to the verge of rashness; but in the absence of a written prohibition the General Conference of 1856 very reasonably believed that it was acting within the limits of its power. Its conception of the power of the General Conference over any of the "constructive rules" agreed with that of the General Conference of 1832, which, as before noted, considered itself empowered to change the date of its meeting.

Certain it is that the "full power to make rules and regulations for our Church" must apply to matters treated in the constitutional chapter, unless the restrictive rules forbid. The clause which stipulates that the General Conference shall meet on the first day of May every four years perpetually is simply a "rule." If the General Conference should desire to ordain that future sessions of that body shall convene on the first Wednesday in May every four years perpetually it certainly has authority to do so. The making of such a rule is fully in accord with the intent of the constitution-givers, and it would not be under the ban of any restriction.

If it be said that this principle would give the General Conference power to annihilate itself we answer, This is not true. To annihilate itself would be to do violence to every one of the restrictions and to foil every purpose and intent of the makers of the constitution. It is one thing to modify and improve a working rule, and quite another thing to paralyze or destroy it. The General Conference is authorized to improve, but forbidden

to destroy. It lives, moves, and has its being under the auspices of a free constitution, but it is restrained from suicidal acts by fundamental laws which circumscribe its power and confine it within bounds.*

As to the plan of lay delegation incorporated in the body of the constitution in 1872, we are unable to determine to just what extent the General Conference authorized either the language or the editing. But whatever bears the stamp of General Conference authority and is in harmony with the constitutional amendment then effected is certainly not out of place in the body of our free constitution, the action of the last General Conference to the contrary.

We may say that the action of the General Conference at Omaha did not change the character of the constitutional sections or section. They were as much a constitution before as they were after the vote. If they were not a constitution at all before, they are not such now. Constitutions are neither made nor unmade by the sole vote of the body constituted. The General Conference could declare certain paragraphs to be constitutional and certain other paragraphs to be unconstitutional, but unless the Annual Conferences concur by a constitutional vote the declaration is of value only as a supreme court decision. In the present case the General Conference made a declaration by mere show of hands, and rested. It rested perfectly, too. It could not be induced again to take up the subject. As we have seen, a learned judge labored hard to elicit a further expression, but he could get no further than the committee. The thoughtful editor of the *Daily Advocate* likewise called attention to the occasion for further action, showing that while what had been done was valuable in itself it left matters in an awkward shape for the next Discipline. The paragraph pertaining to lay delegation had been declared unconstitutional, and should therefore have

* In his great speech on the case of Bishop Andrew before the General Conference of 1844 Dr. L. L. Hamline (afterward bishop) said: "We cannot by our enactments divest ourselves of constitutional powers, no more than man made in God's image and about to inhabit God's eternity can spurn the law of his being and divest himself of free agency and immortality." Yet Dr. Hamline believed that under the six restrictions, "slender restrictions" he inappropriately called them, the General Conference "can make *rules of every sort* [*italics his*] for the government of the Church." His whole speech is brimming o'er with this idea.

been ordered out of the constitution. But that would have left the document mutilated. The *Advocate* editor would therefore have had a "constructive rule" framed in harmony with the existing restrictive rule, which would have restored the symmetry of the document and helped to give it completion. But the General Conference did nothing to place such a rule upon its passage. Practically it said, "Thus far and no farther."

We are glad it did so. We all need years for the study of this great question. Our General Conference is a unique body and requires a unique constitution. It must have large liberty and as much power as is consistent with safety. It meets but once in four years. It remains in session for less than one month. It is composed exclusively of professed Christians chosen by other adult Christians for special considerations of fitness. It is thus removed a step from the plane of ordinary legislatures, and cannot in reason be subjected to all the restrictions and difficult processes which characterize the charters under which they convene and act. The experience of nearly a century justifies the wisdom of the men who gave the General Conference its being so nicely equipped for prompt, speedy, and comprehensive legislation, and at the same time so effectually restrained it from extravagant and revolutionary proceedings. The practically hurtful errors of the General Conference in the past would not have been avoided had it been restricted to the full extent proposed in the waiting constitution, but on the other hand its free and helpful action might frequently have been retarded.

We restate a few important points:

1. The constitution of 1808 is basal in character, a foundation plank contributed by the pioneers for use in a grand organic platform yet to be framed.

2. As a constitutional beginning it is designed to be and to do exactly what its terms specify. It is just as comprehensive and powerful as its language and character make it, and not more so. The words of a constitution are to be understood by their plain and evident meaning.

3. The hewers of this constitutional plank understood the meaning of the terms they employed, and we allege, therefore, that they did not design to limit the powers of the General

Conference further than they specified. They meant just what they said, and they said exactly what they meant.

4. It is, therefore, further evident that they did not intend to limit the body of the document to the constitutional process, far less to exclude it altogether from the possibility of change by any process. If they had so intended they would have so stipulated.

5. It follows that such changes as have been made in the body of the instrument by formal enactments of the General Conference are constitutional in the sense of being in harmony with the constitution, and, therefore, are entitled to a proper place in the constitution.

6. The constitution as it stands has the nature and force originally given to it, and no more. The history of eight decades of legislation under it contains no illustration of a subserviency by the General Conference to a "force" not described or even hinted at in the original document.

7. The development of a complete and satisfactory constitution is now the special responsibility of the Methodist Episcopal Church, but no constitution should ever be accepted by either the Annual Conferences or the General Conference the terms and provisions of which do not comport with the wisdom, freedom, and generous conservatism represented in the useful little document handed down by the fathers.

A large, elegant handwritten signature in dark ink, reading "James H. Potts." The signature features a prominent, sweeping initial "J" and a long, horizontal flourish extending to the right.

ART. V.—WANTED, AN ETHICAL POLITICAL ECONOMY.

IN its principles and in its practical workings our present political economy is inequitable and injurious to the last degree. This statement is not made from the standpoint of the socialist, who would substitute for the present order a "paternal government," which should be the sole proprietor of all the means of production, the sole manager of all industries, and distributor of all wealth. Nor is it made from the standpoint of the land reformer, who would nationalize all land by confiscating rents. But the statement is made in the conviction that Christian ethics were divinely intended to govern the conduct of men in the pursuit of wealth, and that not until political economy is written and taught in the schools in conformity with this fact will the evils of our economic system be eliminated.

In insisting that an ethical political economy must be written and taught as the indispensable condition precedent to the removal of economic wrongs, it is not assumed that those wrongs are caused solely by unethical economic teaching. They are the fruit of human greed which, unrestrained by any humanitarian considerations, has enriched the few at the expense of the many. So enriched, these few have dominated the utterances of thinkers and writers, and have shaped in their own interest the prevailing economic teaching, which has, in turn, become the authority for their unjust methods. The unethical teaching thus serves to justify and perpetuate the unethical conduct of men in pursuit of wealth, and stands as an obstruction to the reformation of that conduct. The first thing, therefore, to be done is to correct the teaching. It is true that where that is done human greed will still remain, but it will be stripped of the supposed scientific sanction to which it now appeals in defense of its evil practices.

The political economy which is taught in our schools and colleges and helps to shape the economic life of the nation was written and is taught with a decided bias of sympathy for the interests of capital. In his *Economic Interpretations of History* Professor Thorold Rogers says:

Most writers on political economy have been persons in easy circumstances. They have witnessed with interested or sympa-

thetic satisfaction the growth of wealth in the class to which they belong, or with which they have been familiar. In their eyes the poverty of industry has been a puzzle, a nuisance, a problem, a social crime. They have every sympathy with the man who wins and saves, no matter how, but they have not been very considerate for the man who works. They lecture the poor on their improvidence, their recklessness, on the waste of their habits; but quite overlook the fact that these habits are the fruit of centuries of oppression and injustice in the division of the products of industry.

Most of the standard works on economics have been written by incumbents of chairs of political economy endowed by capitalists who, to a very large extent, control the utterances of the teachers they support. These "patrons of learning" heartily believe in the accumulation of great fortunes by all means not illegal that are used to that end. They are usually opposed to profit-sharing, to labor organizations, and to lessening the hours of labor. It would require more than ordinary courage and independence for a professor of political economy, in a chair endowed by such men, to write or teach anything that would materially traverse their views and interests. It is not in human nature for a man who is profiting by the present industrial system, and by taking the lion's share of the products of industry, to support a teacher who would insist that the system is wrong and the division unjust. The incumbent of a chair supported by monopolists, or by employers of labor who believe in the ten-hour day, would, if he indulged in very strong denunciation of monopoly or advocated the eight-hour day with much earnestness, soon pay for his temerity by the loss of his place. The removal of Professor Thorold Rogers from the chair of political economy in Oxford University, "of which," he says, "I was unjustly deprived because I traced certain social mischiefs to their origin," shows what it costs to be a conscientious thinker and writer in such a position.

It is a fundamental principle of the school of political economy which is standard in this country that it is no part of its functions to show what *ought* to be; that its only office is to explain what *is*. The standing contention of the leading authors of this school is that political economy has nothing to do with questions of morality or justice, or with any ethical question whatever. These writers are Ricardo, Mill, Cairnes, McCulloch,

and Walker. Ricardo is the discoverer of "the iron law of wages," to wit, that wages must fall to the lowest rate on which laborers can live and propagate. McCulloch is the author of the doctrine that government has nothing to do with the equities of taxation: "The distinguishing feature of the best tax is not that it is most nearly apportioned to the means of individuals, but that it is easily assessed and collected." Our system of indirect taxation is based on this doctrine. By this system, says Edward Atkinson, "the heaviest burden of taxation falls on the poor man. It finds him poor, keeps him poor, and often reduces him to pauperism." Mill, Cairnes, and Walker strenuously insist on the unethical character of political economy. Professor Cairnes says it is a neutral science, dealing only with abstract principles:

Moral and religious considerations are to be taken account of by the political economist precisely in so far as they are found in fact to affect the conduct of men in the pursuit of wealth.

He also adds that they are less important than other principles, "because they are far less influential with regard to the phenomena which constitute the subject-matter of his inquiries." Francis A. Walker, whose work is in general use as a text-book in this country, says:

Political economy has to do with no other subject whatever than wealth. Especially should the student of economics take care not to allow any purely political, ethical, or social considerations to influence him in his investigations. All that he has, as an economist, to do is to find out how wealth is produced, exchanged, distributed, and consumed. It will remain for the social philosopher, the moralist, or the statesman to decide how far the pursuit of wealth, according to the laws discovered by the economist, should be subordinated to other, let us say, higher considerations.

Political economy, says John Stuart Mill, is concerned with "man solely as a being who desires to possess wealth. . . . It makes entire abstraction of every other human passion or motive; except those which may be regarded as perpetually antagonizing principles to the desire for wealth, namely, aversion to labor and desire of present enjoyment of costly indulgences." That is to say, the only motives to conduct which this school takes into consideration are those which spring from the worst

passions of human nature—greed, laziness, and gluttony! Is it any wonder that political economy has been characterized by Carlyle as “a dismal science,” and as “a wretched, unsympathetic, scraggy atheism and egoism?”

Commenting on this passage from Mill, Mr. Walker says:

We have here all the elements of the economic man. . . . Wealth he never fails to desire with a steady, uniform, constant passion. Of every other human passion or motive political economy “makes entire abstraction.” Love of country, love of honor, love of friends, love of learning, love of art, pity, shame, religion, charity, will never, so far as political economy cares to take account, withstand the effort of the economic man to amass wealth.

Evidently this “economic man” is not an attractive character; and yet it is avowedly the sole object of the prevailing school of political economy to show how this sordid creature, influenced by the two antagonistic motives, the desire for wealth and the desire for self-indulgence, will act! It seems a waste of time to study any text-book of this dismal science to ascertain how he will act. From a little observation of what he has done and is doing we know what he will continue to do. If his desire for wealth overcomes his aversion to exertion he will enrich himself by unjust gains. He will monopolize the bounties of nature and the fruits of progress which God intended for all. If he cannot do this alone he will do it by combining with other “economic men” in forming pools, syndicates, and trusts to control the supply and price of production. He will thus himself evade the law of competition, which he will apply with crushing power to wage-workers, forced by want to underbid each other. He will treat human labor as a commodity, like cattle and grain, the price of which is governed by the law of supply and demand; and he will take care, by employing pauper workmen, that the supply of labor will be sufficient to reduce wages to the lowest living ratio. He will support a lobby in Congress to control legislation in his own interest. He will make bread dear by “cornering” grain, while the poor suffer for the food with which his elevators are bursting. He will water stocks and extort dividends from consumers on shares that cost him nothing. He will own the telegraphic system of the country, and exact five to ten times as much for service as he could ren-

der it for, at a handsome profit. He will own the coal fields of the country and the means of transportation, and enrich himself by exorbitant prices and rates, while farmers lack coal for household use, and his miners and other poor consumers suffer for want of bread.

All this and much more the "economic man" is doing, while political economists, whose works are considered safe for use by the youth of our land, stand by and avow that they have nothing to say concerning the moral or immoral aspects of his conduct. Those are "ethical considerations with which political economy has nothing to do." Tell such teachers that these operations of their "economic man" are inimical to the welfare of the people and menace the life of the nation, and they answer, in the words of Walker, that "political economy is the science, not of welfare, but of wealth." It is certainly not the science of national welfare, for no nation can be truly prosperous or safe in which wealth is more and more concentrated in the hands of a few "economic men" who are entirely unrestrained in enriching themselves by love of country, justice, pity, humanity, or honor, while the masses are becoming relatively poorer every year. The teaching of this "science" does unspeakable injury by making more such "economic men." Manifestly, the effect on the character of young men in college of inculcating, as one economist of this school does, that "over-conscientiousness is a disadvantage in business, and deservedly so," and, as the entire school does, that self-interest is the all-dominating law of economic life, must be pernicious in the extreme. Imbued with such principles an army of graduates goes out from college every year to prey upon their fellow-men, with no other check upon their predatory instincts than such legal restraints as they cannot evade, and whose chief regret is voiced in the saying of a stock-jobber: "One cannot make a fortune nowadays without brushing close to the penitentiary." It is safe to affirm that much of the scoundrelism in business is chargeable to the complete divorce of ethical consideration from the economic teaching of the prevailing school.

With more liberal views of the functions of the Church and pulpit the evils described might to some extent be remedied; but, unfortunately, the power of wealth which prevents a revision of political economy in harmony with the ethics and

equities of Christianity also dominates the Church and warns the pulpit off the field of economics, as embracing only questions that are purely secular and entirely outside the legitimate sphere of the pulpit. Never was a doctrine more false foisted upon the credulity of men. The secular life of men comprises nearly all of human activity. In it, if at all, human character must be formed to virtue by the domination of Christian principles. If the pulpit be estopped from applying the ethics of the Gospel to business methods, it has left no sphere of usefulness large enough to justify its existence.

The prevailing school of political economy originated with the Physiocrats of France during the latter part of the last century, and has held sway ever since in this country, in England, and in France. In Germany an opposing school has risen since 1850. It is known as the Historical School, and differs from the other in giving prominence to ethical aims and motives as essential to a truly scientific and logical method of political economy. It insists that the phenomena of wealth should not be considered apart from the facts of the moral, political, and social order with which they are closely interwoven; that society must be considered in the totality of its elements; that it is unscientific to narrow the premises of political economy to only two antagonistic motives—the desire for wealth and the desire for self-indulgence; that isolated views of a particular aspect of social life are essentially vicious; and that the exclusion of ethical considerations from the purview of political economy makes it a maimed and decrepit affair, unworthy to be called a science. Among the leaders of this school are Professors Roscher, Kneis, Hildebrand, Cohn, Schonberg, and Wagner, of Berlin.

Professor Schonberg says, on the general subject:

Our economic life is a social structure for which men are responsible, and its improvement, its formation in the manner best for the well-being of the whole body of society, is one of the weightiest problems of nations.

In a review of Cohn's *System der Nationalökonomie* Professor Wagner says:

Economic phenomena are to be considered in their relations to society in all its aspects. Political economy is not only to analyze and describe what is; it is to point out what should be. The

different motives [to economic activity] can, I believe, be reduced to five—four egoistic and one not egoistic.

In the first class the prime motive is self-interest; the other three egoistic motives he names are merely modifications of self-interest. He then adds of the final motive:

Lastly, in this complex of motives and in the struggle for self and for those we make a part of ourselves, we find the non-egoistic motive, the sense of duty, and, when we fail to do our duty, the reproach of conscience.

Now, theory, in so far as it operates with psychological motives, makes deductions from them, and tries to explain phenomena that are based upon man's economic activity, must begin by considering the possible influence of all these motives. Hypothetically, we may disregard the operation of some of them. We may assume, for instance, that that of securing individual advantage is alone at work. But theory can never begin by assuming that this is the fact, and that one motive suffices to explain the fact. That must be tested by observation and experience. And when the theoretical question is, What *should* be? we must always investigate, and must never assume that the state of things at which we aim will take place by the mere operation of self-interest. If it does not so take place, we must search whether the other egoistic motives can serve or ought to serve to bring about the desired result, and in case of need we must appeal to the motives that spring from a sense of duty. . . . The great point is that the motives of individual advantage should be combined with altruistic motives, or replaced by them. The last and highest ideal for an individual and for a people is, first, to develop the finer egoistic motives in place of the coarser, and, in the end, to substitute the entirely non-egoistic motives for the egoistic.

This last is the task undertaken by Herbert Spencer in his search for a valid system of ethics for the government of economic life and all human conduct; but he expressly renounces the aid of religion, and claims, indeed, that "moral injunctions are losing the authority given by their supposed sacred origin." *Per contra*, Professor Wagner declares the following:

All experience teaches that action of this kind [non-egoistic, which seeks "to protect the industrially weak and to increase the gains of the poor"] is most effectively secured, if it be also enjoined by religion. . . . The task of society is to secure obedience to the moral law in industrial life. Here we must set up an ideal of a just distribution of incomes.

It is in recognizing this "task of society," and also the proper business of the scientific economist, as well as of statesmen,

philanthropists, and ministers of religion, that the German or Historical School is differentiated from the unethical school of political economists whose works are standard in nearly all countries. In England, Professor Thorold Rogers, recently deceased, was the chief political economist of commanding ability whose voice has been heard protesting in the name of science against economic injustice. "In France," says Professor Richard T. Ely, "political economy has degenerated into a mere tool of the powerful classes." The same may be said of the United States, if we except Dr. Ely's own work. He is an earnest advocate of the ethical method. Nearly all the books which have influence among us consist of works of the dominant school, on the one hand, and books advocating revolutionary theories, on the other; both of which ignore Christian ethics as a possible factor in molding the economic life of individuals and of the nation. The revolutionary theories are, to a large extent, the result of a reaction from unethical teaching in places of authority.

What is needed, then, is a political economy that shall in theory and practice admit Christianity to its divinely intended place as a controlling force over the conduct of men in the pursuit of wealth; that shall show, not only what *is*, but what *ought* to be—show what is as a warning and as a guide by contrast with what should be; that shall be a science of common well-being, and shall insist that no nation in which the rights and welfare of any class are ignored can make true progress; that shall seek to substitute altruistic for egoistic aims, and to displace the purely selfish "economic man" by one governed by the Golden Rule.

Chas. H. Zimmerman

ART. VI.—THE CHARACTER OF COLUMBUS.

COLUMBUS is described by Alexander Humboldt as "a giant standing on the confines between mediæval and modern times, and his existence marks one of the greatest epochs in the history of the world." The translator of Professor Francesco Tarducci's recent *Life of Columbus*, writing of the application already made to the Roman pontiff for the canonization of the celebrated discoverer, uses still stronger language, saying;

When we consider the work that Columbus performed . . . and the pure intention of glorifying God from which he acted, we must confess him one that seems worthy of religious veneration; . . . his wonderful observation of natural phenomena, his sagacity in explaining them, and the glorious plans which his genius conceived and his energy carried out, we must look upon him as one of the greatest of men.

That there is an obverse side to this flattering portraiture of the man who to-day is the idol of many minds is shown by Mr. John Fiske in the preface to his *Discovery of America*. Writing of the difference concerning the personal character of Columbus between the view given of it in his work and that of Mr. Winsor in his recent *Life of Columbus*, he says:

Mr. Winsor writes in a spirit of energetic (not to say violent) reaction against the absurdities of Roselly de Longues and others who have tried to make a saint of Columbus; and under the influence of this reaction he offers us a picture of the great navigator which serves to raise a pertinent question. No one can deny that Las Casas was a keen judge of men, or that his standard of right and wrong was quite as lofty as anyone has reached in our own time. He had much more intimate knowledge of Columbus than any modern historian can ever hope to acquire, and he always speaks of him with warm admiration and respect. But how could Las Casas ever have respected the feeble, mean-spirited driveler whose portrait Mr. Winsor asks us to accept as that of the discoverer of America?

Yes; this is a "pertinent question." Perhaps there is no better method of solving it than that which Macaulay suggested in his caustic review of Montagu's *Life of Bacon*. Macaulay claimed that Mr. Montagu, having assumed Bacon to be an eminently virtuous man, had proceeded to judge "the fruit by the tree." Forced to admit that some of Bacon's actions were not

defensible, when measured by strict ethical principles, he had insisted that any explanation of them was more probable than that Bacon could have done anything very wrong. The extreme eulogists of Columbus appear in like manner to have taken the high character of their hero for granted, and inferred from it that his actions, if not always strictly right, were at least excusable; or, as Mr. Winsor charges Washington Irving with having done in his charming biography of the great discoverer, they "determined to create a hero," and then "glorified what was heroic, palliated what was unheroic, and minimized the doubtful aspects of Columbus's character." Both of these methods are obviously wrong and misleading. To rightly estimate him his actions must be impartially viewed as the fruit of his character. When thus studied it will appear that he was not a saint, as De Longues claims, nor a perfect hero, as Irving portrays him, nor a driveling scamp, as Aaron Goodrich, one of his biographers, contended, but a brave, intelligent, resolute mariner, with strong scientific instincts, whom Providence guided to the discovery of a previously unknown continent, but whose life was spotted by many deeds which dim the glory that yet illuminates his name.

Notwithstanding much persistent historical research very little is certainly known respecting the early life of Columbus. That he was born in Genoa is generally admitted; but the year of his birth is still problematical. Irving, Tarducci, and Fiske accept 1435 or 1436 as its probable date. Winsor favors 1446 or 1447. His admirers have spent much time in the vain endeavor to prove that he was nobly descended, but the fact remains that his father, Domenico Colombo, was a respectable wool weaver and "the keeper of a house of entertainment." Fortune he had none. His ancestors for two or three generations had followed the same useful calling. Thus Columbus was, as Napoleon once claimed to be, his own ancestor. His son Ferdinand was content to have it so; for after his father's death, when some of his ardent admirers began to search for evidence that the deceased admiral had noble blood in his veins, Ferdinand very sensibly said:

I think it better that all the honor be derived to us from his person than to go about to inquire whether our father was a merchant or a man of quality that kept his hawks and hounds.

The opening years of Columbus's career are enveloped in a cloud hitherto impenetrable, except through here and there a rift. It is known, says Winsor, that the wool combers of Genoa had established schools for the education of their children. It is scarcely to be doubted, therefore, that young Christopher, while learning his father's trade, was sent to one of those schools. There he learned to be a good penman, and probably acquired the skill to draw maps by which in after years he gained a livelihood. Some authorities affirm that he was for a brief period a student in the University of Pavia, where he acquired some knowledge of the principles of cosmography, astrology, and geometry; others find no evidence that he was ever at a university. Be this as it may, it is hardly doubtful that when he was about fourteen years old he became a sailor. Probably his naturally adventurous nature, acted upon by the ruling spirit of his native city, moved him to this step. As Tarducci observes, Genoa was at that period supported by the sea on which her citizens had won wealth, power, and fame. Her most illustrious citizens were or had been "children of the sea." Hence stories of the sea filled the minds and excited the imaginations of the boys of Genoa, begetting in them from their earliest years "a taste for the sea and for a sailor's life." It is safe, therefore, to conclude that the spirit which ruled in Genoa led Columbus, while yet a boy, to seek fortune and fame on the sea.

Some of his biographers have told stirring tales of the experiences and feats of Columbus between the time of his becoming a sailor and the year 1470, when he left Italy and took up his abode in Portugal. But the careful and dispassionate investigations of modern historians have discredited those tales as being little else than creations of the imagination. Winsor says, "Everything is misty about those early days." Fiske thinks that those youthful years "were not all spent at sea. Somewhere," he says, "Columbus not only learned Latin but found time to study geography, with a little astronomy and mathematics, and to become an expert draughtsman." He seems to have gone "to and fro upon the Mediterranean in merchant voyages, now and then taking part in sharp scrimmages with Mussulman pirates." At intervals he was probably "found in Genoa earning his bread by making maps and charts, for which there was a great and growing demand."

After 1470, or 1473, as Winsor fixes the date, Columbus becomes more visible to the historian's eye. His younger brother, Bartholomew, was in Lisbon making maps and charts, in which, like Christopher, he was an expert. The reputation of the Portuguese as daring mariners and successful explorers was well known in Genoa. These facts and his knowledge that other citizens of Genoa were settled in Lisbon engaged in profitable traffic are sufficient to account for the departure of Columbus from Italy to take up his residence in Portugal. But his life in Lisbon was not wholly spent in map-making, for he himself recorded that while Lisbon was his home he made more than one voyage down the African coast with Portuguese expeditions.

Some three years after Columbus had taken up his abode in Lisbon a romantic incident happened which proved to be an important link in the chain of events which led him to the great work of his life. He was one day at a religious service in the chapel of the Convent of All Saints when a charming young lady, named Philippa Moñiz de Perestrelo, attracted by his very striking person, conceived a strong affection for him. Las Casas, as cited by Fiske, describes him as being at that time "a man of noble and commanding presence, tall and powerfully built, with fair, ruddy complexion, and keen blue-gray eyes that easily kindled, while his waving white hair must have been quite picturesque. His manner was at once courteous and cordial, and his conversation charming. There was an indefinable air of authority about him, as befitted a man of great heart and lofty thoughts." Philippa, says Winsor, "sought him with such expressions of affection that he easily yielded to her charms," and after a brief acquaintance made her his bride.

Philippa's family had an estate at Porto Santo, an island lying three hundred miles from the coast of Portugal. Going thither with his wife, Columbus found among the papers of her deceased father a large number of nautical notes and sailing charts. The study of these documents is supposed by some, albeit Winsor questions it, to have prompted Columbus to the conception of a western passage by sea to Asia, and to a correspondence with Toscanelli, one of the most famous cosmographers of the time, which developed his conception into a conviction that Asia could be reached by sailing westward on the Atlantic Ocean. Through Toscanelli he also learned of

Marco Polo's highly colored pictures of the immense riches, peerless grandeur, and wonderful greatness of Cathay or China, of India, and of Cipango or Japan. These vivid and partly illusive descriptions in that oriental traveler's then celebrated book filled the imagination of Columbus and tended strongly to inspire the enthusiasm which sustained him in his wearisome pursuit of means to give practical shape to his conviction. Still more influential on his growing purpose was a chart sent him by the venerable Toscanelli, in which "the coast line of Asia was represented as cutting the meridian of the present Newfoundland." Hence, said Columbus, "India is even neighboring to Spain and Africa"—a distance over which he believed a well-managed ship could surely and securely sail.

These facts make it obvious that the idea of reaching Cathay and the Indies by sailing west was not original with Columbus. There is, indeed, ample evidence that this possibility had been discussed by philosophers as a theory from the time of Aristotle. Strabo had suggested, almost predicted, indeed, the existence of another habitable world within the temperate zone approachable by sea. Bacon had collected passages from ancient writers "to prove that the distance from Spain to the eastern shores of Asia could not be very great." But while the concept of Columbus, as Fiske observes, "was in the air," it was his great achievement to transmute the idea of other thinkers into a demonstrated fact by "making the adventure in his own person."

The date at which Columbus made his first attempt to persuade the King of Portugal to undertake his proposed voyage of discovery cannot be ascertained. That he finally gained the ear of King John, that this monarch appointed a council to listen to his plans, and that a *minority* of that council was favorably inclined to the enterprise cannot be seriously questioned. It is also historically proven that when the king requested the bold adventurer to state the terms on which he would undertake to conduct it he proudly demanded high and honorable titles, with other great rewards sufficient to enable him to leave behind him a name and family worthy of his deeds and merits. The king offered him the government of the places he might discover, with certain commercial privileges, and also titles of nobility if the importance of his discovery should warrant it.

This very reasonable offer the ambitious and avaricious Columbus proudly and peremptorily declined. Another council was then appointed to which Columbus by the king's request submitted his charts and drawings. Then a vessel was speedily fitted out by the treacherous king ostensibly for a voyage to Guinea, but really to sail as those charts directed, and, if possible, to make the discovery indicated by Columbus. This contemptible scheme failed, owing to the lack of skill and courage in the men intrusted with its execution. Bad weather soon drove them back to Lisbon, where they affected to ridicule the theory of Columbus as the dream of a fanciful mind which, they said, "saw land where there was and could be only water."

Disgusted with this unkingly treatment and embarrassed by debts which compelled him to conceal his movements lest he should be arrested by his creditors, the disappointed Columbus secretly quitted Portugal and started for Spain, taking with him his son Diego, and hoping to interest the Spanish court in his project. Some authorities say that Philippa, his wife, was already dead; others assert that she died shortly after his departure; still others that he deserted her. The only certainty in the case is the curt statement of the adventurer himself that he "never saw her again."

The movements of Columbus in Spain are involved in mist until, in 1486, we find him in Cordova seeking to persuade Ferdinand and Isabella to furnish ships for his projected enterprise. While in this city he formed an illicit connection with Beatrix Enriquez, a lady of noble birth but of frail virtue, who, in 1487, became the mother of his illegitimate son, Ferdinand. This moral blot on the discoverer's character is bluntly denied by those who are seeking his canonization, but even Tarducci, though an enthusiastic papist, is compelled to admit that a passage in the will of Columbus requiring his son Diego to furnish Beatrix Enriquez with a decent livelihood as a person to whom, he says, "I am under a great burden," cannot be harmonized with the assumption that his relation to that lady was blameless. Should the honor of sainthood be conferred on Columbus in the face of his conspicuously impure dalliance with Beatrix, and of the other indefensible deeds which spotted his life and shaded his character, the papacy will practically deny its own ethical teaching. It will say by that act of canonization that an

unethical life is no bar to Roman Catholic sainthood after death, provided one formally adheres to the ritualistic requirements of Romanism.

But the unholy passion of Columbus for his *inamorata*, though it may have temporarily chilled, did not quench his determination to realize his great idea through the aid of the Spanish or some other court. To most men the embarrassments he encountered in his effort to secure the assistance of Isabella and her consort would have appeared insurmountable. But he possessed an indomitable will and a degree of self-determination which defied discouragements. His persistence conquered at last. A command from the queen bade him appear and argue his cause in presence of an assembly of learned men in the camp before Granada. In obedience to this summons he pleaded his case so successfully that Isabella promised to take up his proposed enterprise in earnest as soon as the Moors should surrender that famous city. She kept her promise, and on the 2d of January, 1492, Columbus was requested to state the terms on which he would accept the command of the ships required to test the correctness of his theory.

When one considers the lowly origin and poverty of this then almost unknown Genoese sailor one can readily comprehend the astonishment of the Spanish court at the magnitude of his demands. He required to be created "admiral of the ocean," hereditary viceroy and governor of the heathen countries he might discover, to be ennobled, and entitled to receive for his personal use one eighth part of the revenues and profits which such lands might produce! Who can wonder that these rich and regal demands were promptly rejected as extravagant and unreasonable? They made him appear, not as a self-determined, heroic man, supremely devoted to the achievement of a high purpose, not as a man ready to sacrifice his personal interests for the good of Spain and of the world, but as a supremely selfish adventurer firmly resolved not to serve Spain or the world except at a price which, in view of what he then was and of the uncertainties involved in his proposed enterprise, was astoundingly exorbitant. Assuredly there was no moral beauty, no high-minded devotion to the public good, but much that was proud and avaricious, in the attitude of Columbus when thus bargaining with the court of Spain.

But even in this moment of supreme selfishness his unyielding will held him to the further pursuit of his project. Hence he turned his back on Cordova and started for France, hoping to win the aid of her king. Just then, however, the impassioned eloquence of two Spanish *grandees* awakened a sudden impulse in Queen Isabella to send a courier after the departing adventurer. Columbus returned. The queen, fearing that some other monarch might profit by her refusal to aid him, then accepted his extravagant conditions; the necessary funds were soon provided; three small ships were fitted out at Palos; and on Friday, August 3, 1492, Columbus set sail on his somewhat uncertain but epochal voyage.

After touching at the Canary Islands for supplies and repairs this famous little squadron sailed toward that part of the Atlantic hitherto unvisited by mortal men and marked on the maps of that day as the "Sea of Darkness." Its crews numbered ninety men (though Tarducci, following Charlevoix, fixes their number at one hundred and twenty). They were a motley set, including criminals and debtors, who had obtained their liberty on condition of enlisting under the discoverer's flag. Others were impressed men. Some were professional sailors. A few, like the three brothers named Pinzon, were skilled seamen. Perhaps it was the low type of his crews that led Columbus almost immediately after leaving the Canary Islands to begin the falsification of his reckoning for the purpose of deceiving them with respect to the distance sailed. While keeping a correct reckoning for his personal use he gave out a false one for his subordinates which deducted about one fourth from the actual number of miles sailed. Thus if they sailed sixty leagues he reported them as forty-five. Why this deceit? His apologists say he practiced it to prevent mutiny. Finding themselves sailing upon unknown seas toward an unknown land, some of his men wept and sobbed like silly children. Every novel appearance filled them with superstitious fears. When the fleet reached the meridian at which the compass-needle was deflected, a fact which science had not then explained, they attributed it to enchantment. When their ships entered that vast tract of floating seaweed now known as the "Sargosso Sea" they trembled lest they should be hopelessly entangled therein. This cowardly state of mind in his

crews was both embarrassing and vexatious to the admiral, and when it began to show itself in angry frowns and passionate murmurings it was alarming. But before it had become at all serious Columbus had decided to combat it with the trickery of lying and deceit. But what real need had he to resort to deceit? He was armed with almost royal authority. He possessed a fine figure, a commanding presence, and uncommon powers of persuasion. He was known to be gifted with superior skill as a sailing master, without which his cowardly crew believed and felt they could scarcely hope either to discover new lands or to find their way back to Spain. These qualities gave him a very great personal superiority over all the men in his little squadron. They needed, it would seem, only to be boldly displayed in his words, manner, and action to have maintained discipline and to inspire courage among his motley crews. Courageous self-assertion, firm suppression of the first symptoms of insubordination, and resolute insistence on strict attention to duty ought to have precluded his resort to deceit and daily lying. Columbus cannot be charged with a lack of physical courage. Why then was he guilty of the unheroic, unmanly, immoral trick of falsifying his reckoning? It is impossible, perhaps, to give a positive answer to this very natural inquiry. We venture to suggest that he was already dimly conscious of his lack of that peculiar force of character which is the flower of a man's combined mental, moral, and physical qualities, and which is necessary to that mastership of men which is characteristic of all who become great leaders. That Columbus did not possess this endowment is proven by his subsequent melancholy failure as an administrator. We suggest, therefore, that his dawning consciousness of this lack was the inspiration of his deceitful device. He doubted his personal power to enforce his authority over his crews; therefore he resorted to the unheroic expedient of deceit.

Ten weeks after leaving Palos the fleet was startled at two in the morning of Friday, October 12 (O. S., N. S. 21), by the boom of a gun from the *Pinta*. Land had been descried by Rodrigo de Triana, a seaman. But Columbus, having seen, or fancied he saw, a small moving light four hours before, claimed and subsequently received the reward promised to the man who

should first discover land. That Columbus actually saw a light at a distance of some forty miles from shore is more than doubtful. But there can be no doubt about the meanness which moved him to accept the reward which was justly due to poor Rodrigo, who was unquestionably the man who first saw the actual *land*. A morally great man would have scorned to accept a pension which a poor man had fairly earned. In this act Columbus was neither just nor generous, but characteristically selfish.

The land discovered was not the island of Cipango (Japan), which Columbus had expected to reach, but one of the Bahama Islands, probably the one now known as Watling Island. Columbus named it San Salvador. He took possession of it with much ceremony in the name of Ferdinand and Isabella. Its inhabitants, thinking that he and his followers were descendants from the sky, prostrated themselves in adoration. They were nude, peacefully inclined, indolent creatures, whose chief attraction to the great navigator was the little ornaments of gold some of them wore in their noses, and which they willingly exchanged for glass beads, hawks' bells, and other trinkets. To learn whence they obtained gold was his first most pressing inquiry, as it was also in all the other islands, which he soon proceeded to visit. Gold, gold! always gold! was everywhere the object of his inquiries and pursuit. "Where do you get gold?" was his constant question. And when those poor barbarians pointed in all directions, but mostly toward the south, Columbus inferred that the rich Cipango (Japan) he was seeking lay in that direction. Hence he cruised from his first landing-place to what we now know as the islands of Cuba, Tortuga, St. Thomas, and Hayti, "proceeding solely," he says in his journal, "in quest of gold and spices," and praying "our Lord, in whose hands are all things, to be my help. Our Lord, in his mercy, direct me where I may find the gold mine!" The conversion of the heathen islanders does not appear to have been supreme in his thoughts or pleaded for in his prayers with half the fervency with which he prayed for gold. No wonder that, as Benzoni reported, the Indians soon learned to hold up a piece of gold and say, "Behold the Christian's God!" It may be due to Columbus to state that he defended his intense desire for gold by pleading a vow he had made to expend all the wealth he might acquire as viceroy in organizing a crusade for wresting

Jerusalem from the Turks. He professed to believe that God had given him a mission first to discover a sea route to Cathay (China) and then to expel the Turk from the Holy City. Conceding his sincerity, his quest for gold must therefore be attributed to religious fanaticism as much as to avarice. But whichever was its chief motive and inspiration this unceasing quest for gold reflects discredit upon his character.

At Hayti Columbus fancied that his hope of finding much gold was likely to be realized. But on Christmas Day his flagship, through the disobedience of the officer in command, was completely wrecked. The *Pinta*, commanded by Martin Pinzon, had previously deserted him. Fearing that Pinzon had sailed for Spain with the view of claiming the honors of his great discovery, Columbus resolved to return home at once in the *Nina*. Finding a goodly number of his crew eager to remain on the island, he built a fort for their residence with the timbers of the wrecked *Santa Maria*, and sailed for Spain. His arrival at the port of Palos on the 15th of March, 1493, was greeted with popular demonstrations of great joy. And when he appeared at Barcelona, by command of the Spanish king and queen, he was received with royal honors and courtesies. His display of birds of rare plumage, of specimen pearls and golden ornaments, and especially of "six painted and bedizened natives, the survivors of ten whom he had captured by cunning and force, and brought from Hayti, excited intense wonder. All Spain was proud of the man who had discovered, as was then supposed, the rich Asiatic lands described by Marco Polo. None dared to question the admiral's theory that the islands he had visited were on the eastern borders of China. He had, as he imagined, placed the supposed boundless wealth of the oriental nations within reach by sea of Spanish enterprise.

It was very easy, therefore, to obtain money, ships, and men for a second voyage. Hence on the 25th of the following September Columbus sailed from Cadiz in command of seventeen ships and fifteen hundred men. He then felt himself on a pinnacle of glory. God, as he fancied, had chosen him to be a vessel of honor, and he renewed the fantastic vow which he had previously taken to use the profits of his discoveries in equipping an army of sufficient strength to rescue the Holy Sepulcher from the hands of the Turks.

This second voyage of Columbus added nothing either to his popularity or to his fame. He discovered Jamaica, Porto Rico, and some smaller islands without abandoning his false geographical notion that they, with his former discoveries, belonged to Asia. His imagination, being always more vivid than his judgment, misguided him, and he soon demonstrated that his administrative capacity was vastly inferior to his nautical skill. Hence, when those adventurers who accompanied him saw that Hayti was not the paradise of splendor and riches he had pictured it to be, they denounced him as a humbug, became discontented, sick, and mutinous. They despised his authority. Disorder soon reigned in the colony. Bitter complaints against him were sent to the Spanish sovereigns by the first returning ships. Fearing the influence of these missives on the minds of the Spanish sovereigns, Columbus sailed for Spain on March 10, 1496.

Those complaining voices from Hayti diminished the confidence of both the court and people of Spain in the predictions of Columbus concerning the wealth of the countries he had discovered. Yet his plausible statements finally moved Isabella to provide the means for his third voyage, which resulted in his discovery of the island of Trinidad. Sailing from thence into the Gulf of Paria, he unwittingly saw the coast of South America. There his imagination led him to fancy that he was not far from the Garden of Eden! But his third voyage ended in disaster. The Spanish court, made suspicious by the complaints of the colonists, sent one Bobadilla to inspect the state of affairs at Hayti, with positive directions to Columbus to obey him. Rightly or wrongly, Bobadilla condemned Columbus, and in October, 1500, sent him to Spain in chains!

This unjust severity caused a reaction of popular opinion in his favor. He then made a fourth voyage, but without noticeable results. In 1504 he again returned to Spain. In May, 1506, he died at Valladolid. But his death was so little noticed that he who was the cynosure of all Spanish eyes in 1493 passed out of life utterly unnoted in 1506. After he had been dead twenty-seven days a public document mentioned his name, simply saying, "The said admiral is dead!" And Tardeucci says that a local chronicle of Valladolid, which collected details of events in that city, had not a word of mention of the death of Christopher Columbus for the year 1506!

The one great fact in the life of Columbus was his discovery of the West India Islands—a discovery which almost necessarily led to that of the contiguous American continent. As stated above, the *idea* which shaped his explorations was not original with him. Neither was his first epochal voyage intrinsically great or grand. To an experienced seaman who had often sailed on the Atlantic, as he had done, there was nothing especially hazardous or alarming in his proposed expedition. Once made it would be easy for any skilled mariner to make it again. But in that age of superstition and limited scientific knowledge to venture into a sea hitherto unvisited by human beings was generally regarded as an act requiring more than ordinary nautical skill, physical courage, and moral superiority to the superstition of the age. These qualities Columbus possessed. But the true grandeur of his discovery lies in its consequences more than in the qualities which enabled him to achieve it. By the discovery he bravely and skillfully translated an idea first conceived by other minds into a realized fact, but of its vast consequences he had no conception. Yet it is these consequences which make his act appear magnificent in the eyes of modern men. His discovery resulted in dispersing a cloud which had for ages hidden a grand geographical fact from the eyes of the great nations; it brought all races of men into perceptible juxtaposition; it replaced the barbarous peoples of this great continent with a race of civilized men; it ultimately contributed mightily to the spiritual, social, and political development of humanity. When the luster of these grand results is reflected back on the man whose self-determined energy brought into the light the grand theater in which they have been wrought it invests him with an aspect of dignity which excites the wonder and commands the admiration of modern nations. But when one searches for the actual *causes* of these astounding results one perceives that they were not in the dreams, much less in the aims, of Columbus; that he had little or no part in working them out, unless we except the poisonous fruits of the slave system which one must reluctantly concede he introduced among them, and which seriously detracted from their value.

His relation to these consequences was mainly that of one who led the way across the ocean which had previously so isolated our continent as to forbid the approaches of both oriental and

European civilization. He did this by a voyage requiring no more skill and physical courage than arctic explorations of more recent times. He was, therefore, and chiefly, a maritime pathfinder, the divine instrument for leading Europe to a land destined to become a field in which the principles of Christianity might be freely wrought into the lives of men.

Taking this broad view of these results, one readily perceives that much of the greatness attributed to Columbus is illusive. Nevertheless, when these illusions are dissolved, as observed above, he still stands before the world a bold, brave mariner, whose rare intelligence grasped a theory long and often postulated, but never proven by philosophical and scientific thinkers, and whose pertinacity and nautical skill unwittingly solved it by practical demonstration. We say unwittingly, because Columbus was unaware that he had opened the way to a "New World." He died believing that the lands he had discovered were on the borders of the known Asiatic continent.

The moral measure of the man Columbus stands out in painful contrast with the grand results of his discovery. History, especially as it is studied by the scholarship of to-day, is indeed, as Michelet defines it, "a resurrection." Its critical researches make men of the past better known to us than they were to their contemporaries; this is due in part, perhaps, to our higher ethical standards and in part to the dispassionate impartiality with which their deeds are now studied. Unfortunately for the fame of Columbus, historical criticism finds many of his deeds sadly eclipsed by shadows cast upon them from their confessedly selfish motives. As mentioned above, the inspiration of his first voyage was not a supreme desire to solve a great geographical problem for the good of mankind, but a grasping ambition to enrich and exalt himself. "Promise me viceregal authority, enroll my name among those of Spain's proud nobility, pledge me a large share of the wealth which my discoveries may produce, and I will lead your ships to rich Cathay. Refuse me these golden gifts, these high honors, and I will not do Spain and the world this service!" These were not the words of self-devotion to a great idea, but of a man governed by arrogant pride and grasping avarice. Neither were his appeals to Portugal and Spain based on high motives, but on the same spirit of selfishism which ruled his own heart. The imaginary

wealth of Cathay and Cipango was the allurements he spread before them. True, he mentioned the possible Christianization of the people of these countries, but only as a subordinate inducement. Gold, jewels, pearls, and spices were presented to them as their chief inducements to attempt his proposed discovery.

This dominant selfishness which marked his bargaining with Spain characterized his administration as viceroy. He captured and enslaved helpless Indians that he might present them at the Spanish court as trophies of his discoveries. When he needed cattle he most cruelly packed five hundred of the poor Indians in the hold of a small vessel and sent them to be sold as slaves in the market of Seville, directing the proceeds to be sent him in cattle. He also compelled the Indians to dig in the mines and toil in the fields. He authorized a system of forced labor, which resulted in a mortality so sweeping that at the time of his death the populations of some of the islands he had discovered were very nearly annihilated. To fill their places he provided for the importation of Negroes from Africa. Thus he became the father of American slavery, with its infamous slave trade, and, through the ultimate results of this slave system, of the deadly war of the late rebellion! He sowed dragons' teeth which have produced innumerable hosts of armed men.

But was not Columbus a Christian? Judged by the moral standards of his times and by the sentimental ritualism of Romanism he may be so named. But placed in the ethical balances of the New Testament, and viewed in the light of a humanizing spirituality, one cannot regard him as having very defensible claims to Christian sainthood. What he was in the sight of Him who reads the spirits of men no man can conclusively decide. But while no one is bound to view him as a model for imitation all may very properly think of him as a bold, brave, self-determined man to whom it was given to be the providential instrument of what Fiske describes as "a unique event in the history of mankind. Nothing like it was ever done before, and nothing like it can ever be done again."

Daniel Wise

ART. VII.—PRESCIENCE OF FUTURE CONTINGENCIES
IMPOSSIBLE.

IF law, penalty, and moral government are realities the disobedience of Adam left him incapable of making for himself a satisfactory atonement, or of renewing his fallen nature in the divine likeness. God having withdrawn from his soul, there could be no recuperating power in him by which he could regain his lost affinities for holiness. To secure his salvation an atonement for his guilt and a recreating power and process in his nature were indispensable. Without atonement there could be no access to the divine throne, and without an incipient change in his spirit he could not be responsive to divine instructions and entreaties. Should the Ruler still hold him as an accountable being he must guarantee to him perfect freedom of choice between obedience and disobedience. And to make his salvation from unholy affinities possible he must be brought unconditionally into a state of partial moral change, to give to freedom the impulse and the illumination necessary to originate choice between evil and good.

Unless some incipient moral change pass in a depraved soul it could not choose holiness; and if it could not, then it would not be free. A salvable state requires initial moral changes in the soul of a probationer. Without these supernal helps man never could originate a choice of obedience. As in Adam we all died, so in Christ we are all made alive—alive enough to be responsive to the calls and entreaties of God; and, therefore, he is the Saviour of all men, and especially of those who believe. Salvation unto the uttermost is promised believers. The great atonement must leave man under grace just as free to choose holiness as he was when under the economy and probation of works. If he is not he cannot avail himself of the proffers of salvation. The salubrious sound of the Gospel could never attract his depraved ear. A great change actually passed in the nature of fallen man in the atoning sacrifice. He is not, therefore, under the deed of redemption, totally depraved. Total depravity is that state of the soul wholly destitute of a desire for holiness.

When Christ first created man he endowed him with the

perfect freedom of personality. And when he redeemed him he placed that boon of liberty back into his soul, and man once more stood before his Creator and Redeemer a sovereign person. Man as a fallen, hopeless being is very different from man as a redeemed being. A perfect freedom, as an unconditional benefit of the atonement, was essential to a valid probation on the plane of free grace. Man, under the atoning sacrifice, being perfectly free, he is the absolute genesis of his own choice between competing motives.

Choice logically necessitates the coming to pass of contingent events. A contingency is an event that might come to pass, with an equal possibility of its opposite, or something else, coming to pass. Either may come to pass, but neither has yet come to pass. Neither is an existing thing. A possible event may or may not come to pass. If it cannot be certain to come to pass, it is uncertain in its nature. If it is uncertain to come to pass, that uncertainty must attach to the nature of the event. God's conception of a thing is always identical with the nature of that thing, and therefore God's conception of the event is that uncertainty attaches to it. If its uncertainty is objective it must be subjectively uncertain. Can a thing be different from God's conception of it? Can he escape regarding a contingent, possible event as uncertain? Can God regard an uncertainty as a present certainty, or an actuality? An actuality involves substance and attribute, but an uncertainty cannot possibly involve either substance or attribute. A non-existing thing cannot be an object of knowledge, for knowledge of a reality is the certainty that that reality necessitates in the mind. But this is impossible unless the thing has a positive existence. And if it has a positive existence it can never be otherwise than as it is. Hence, to assume that God intuits all free events from eternity to eternity is without a shadow of proof. A contingency must be, just what Richard Rothe—the greatest man, Dr. Schaff says, that Germany has produced since Schleiermacher—declared it to be, "a nothing," and, therefore, "unknowable." Can God know a contingent event before that event takes place? Rothe answered: "No; because there is nothing to know until it does take place." Dr. Dorner says: "No; for in the divine omniscience there must be an element of growth. In the world God

must live an historic life that is conditioned by man's life of freedom."

If man is an accountable being he can of himself originate a moral or immoral force. If he originate a force, moral or immoral, before its origin it was a possibility, but it could have no incipency. Before its origin its incipency was a nonentity. If its incipency was a nonentity it was unknowable. If God could know one nonentity he could know millions of nonentities, and this would fill the infinite mind with millions of nonentities, which is an evident absurdity.

A B will go east, states a simple fact. A B will go east or west, is a proposition that affirms an alternation, one or the other, but neither of which is now certain. If it is now certain that A B will go east, then the proposition, A B will go east or west, does not express an alternation, which is all it does express. The alternation being destroyed, the proposition is meaningless and wholly delusive. The only way by which it can be known which route A B will take is to enter his consciousness and witness his actual determination in the contingency before him. The choice can never be an object of knowledge until the choice is elected and originated by A B. If God's conception of the nature of an event is that it is uncertain, then all the knowledge he can have of such an event is that it is uncertain. For him to affirm certainty of an event that is uncertain in its nature violates the law of self-contradiction.

Assuming the possible prescience of a nonentity necessitates a denial of the likeness between the mental movement of man and the mental movements of Deity exercised upon the same subject of inquiry. This denial will break the force of innumerable teachings of revelation. When I teach endless punishment as Christ taught it I am told, "God's mind does not regard this subject as we do, and no doubt in the infinite resources of the infinite intellect he has a way to prevent such a terrible destiny." Such utterances have sadly paralyzed the teachings of our Lord on this momentous subject. I teach that worship is not acceptable unless we worship the Father as God, the Son as God, and the Holy Ghost as God; but I am told, "God has such a way of looking at the teachings of the Bible on the subject of worship that to him Christ is not God."

But a refusal to worship the Father, Son, and Holy Ghost has ever been strangely attended with indistinctness of religious experience. How can God foreknow a contingency? With united voice Calvinists escape the incoherency of Arminians by assuming and affirming that God knows the future choice of A B because it is in his sovereign eternal decrees. But to the question, How does God foreknow? Arminians reply: "Finite intellectual movement is no criterion by which to judge the movement of an infinite intellect; and though the finite cannot conceive how God can foreknow an absolute nonentity, nevertheless the infinite mind may; for man never did and never could have any conception of an infinite intellect." But God assumes the similarity between the finite and the infinite intellectual movements when he says, "Come, let us reason together." When we reason we must look at things, facts, and subjects as they really are. The things and our conception of them must resemble each other sufficiently to be identified, or reasoning is estopped. The same must be true of the state of mind of Him with whom we reason. When God says, "Come, let us reason together," things must lie in his mind as they lie in ours, and he and we must reason from the same premises and according to the necessary laws of thought. If to us the prescience of contingencies involves and necessitates self-contradiction, the same contradiction must inevitably result and rest in the mind of God. If you deny this your reasoning with the Deity is unreliable, and therefore useless.

It is dangerous to solve a difficulty by assuming an absurdity. If we assume one absurdity it will necessitate the assumption of another absurdity to escape the consequences of the first. Has God anywhere affirmed his prescience of the future volitions of man? If he has I have never been able to find such affirmation. A justly distinguished professor of theology, when frequently and sorely pressed for a text supporting infallible prescience, gave a long list of passages, not one of which has the slightest reference to a future contingency.

Many without investigation have regarded the divine inability to foreknow contingencies as an imperfection of omniscience. A careful study reveals that a limitation in prescience is one of his perfections. It also removes innumerable imperfections in the moral character of God, eliminates the

confusion that belief in prescience has introduced into the Bible and the absurdities it has scattered through all the realms of theology. If the perfection of omniscience requires prescience of my future choices, it also requires the prescience of all the choices from which I would select a choice. But this is a painful obtrusion of useless conceptions in the eternal consciousness. Adam Clarke, who accomplished more for Methodism than any other man, affirmed that human freedom can never be reconciled with infallible prescience. Unhesitatingly, therefore, he rejected infallible prescience.

A person is an intelligent, sensitive being, possessing self-consciousness and self-determination. Memory is the faculty by which a person repossesses himself of past perceptions, conceptions, facts, and experience. The imagination is the faculty by which, in varying the ideas received through the senses, this person forms new combinations and images. The understanding is his comparing faculty, by which, from premises rightly assumed, he advances to a conclusion, and thus takes a step forward in valuable thought. The reason is the faculty by which he cognizes intuitive truths, implied knowledge, and necessary principles. His will is the faculty by which this person chooses between obedience and disobedience.

Moral freedom implies accountability. Accountability necessitates in just government rewards for right volitions, and evil consequences for disobedient ones. For it implies that choice and volition have their entire genesis in the sovereign soul of the being so accountable. The exercise—not the faculty, but the exercise—of the endowment of freedom is wholly independent of the Creator. This endowment is one thing and its exercise is another. Free agency implies the independent power of becoming a good or an evil spirit. A man cannot be the author and not the author of an act. An accountable being, in the necessities of things, can be happy only in the consciousness of rectitude, which is rightness in action. God can make things, beings, worlds, but he cannot create in a sovereign soul the sense of merit that arises from the consciousness of freely choosing between obedience and disobedience, and preferring virtue to vice. Man must, therefore, be tested in order to display loyalty or disloyalty to rightness and Deity. And an opportunity to achieve moral character, self-respect, and a claim to endless

rewards is due from the Creator to one created with such fathomless and endless capacities. Trial necessitates the possibilities of failure. Though it implies the possibilities of failure, it by no means implies its probability. Probability means a majority of presumptions, and the presumptions of the coming to pass of contingent events can be found only in the external environments of a person, but not at all in his sovereignty. The probability of Adam's fall, judging from his environments, was not one to ten thousand. For moral freedom necessitates personal sovereignty. Therefore the possibility of failure in trial lies in the deep necessities of freedom itself and in the self-originatings of absolute sovereignty.

This possibility of failure implies pro and con attractions upon the person. These attractions are the motives addressed to the sensibilities of the sovereign person, either directly or indirectly, through the intellect. As a choice of an accountable being must be rational in the direct issue of the test between loyalty and disloyalty, at the moment of the choice, to the seeming of the person making the choice, the motives for and against obedience must appear to him to be equal in their persuasive testing influences. If these pro and con attractions are not just equal, if God allows Satan a stronger persuasive, fascinating, and blinding influence over the probationer toward disloyalty than he himself exerts upon him toward loyalty, then there is no possibility for this probationer to have a fair, equitable chance to display the loyalty of self and achieve a moral character. In the grand achievement of moral character, therefore, to the seeming of this accountable person, the pro and con attractions must necessarily be equal. And they must be always equal until he is abandoned of God and his probation forever closes. It is axiomatic that God will safeguard to every person whom he will judge and reward the causal power, amply sufficient, to choose loyalty to right and duty if he will only voluntarily use that power. On the other hand, he will test him by motives and trials till he is amply convinced that he is worthy and capable of his respect and communion. An unfair tendency to evil would prevent demerit, and an unfair tendency to good would render merit impossible.

To locate the least causation or causal power to choose and volitionate in the persuasives addressed to the person through

motives renders impossible the achievement of personal merit, and also the construction of a theology not disfigured by unthinkables. As the origin of volition cannot be found in motives it must be found in the pure self. If man is made in the divine image and likeness he must be a fountain of finite causation, as God is a fountain of infinite causation. Being a primary cause he can originate volitions. The causative power in volitions which is ascribed to motives by Henry Smith, who so clearly exposed the fallacy of Dr. Whedon in his effort to reconcile human freedom with divine prescience, is truly astonishing. For manifestly motives no more cause volition than the sensation on my brain causes my cognition of a house. Cognition and volition both are caused by myself in a way that is confessedly incomprehensible to all thinkers.

The action of motives upon the person is natural, according to the simple law of cause and effect. The connection between the cause and the effect can be traced by the thinker. Accountability requires, to preserve it undamaged, that every iota of coerciveness should be eliminated from the competing motives. Motives can act in accountable deeds only on intellects and sensibilities; but the intellect and sensibilities, in both the finite and the infinite mind, move only as they are moved upon. Their movements, therefore, cannot be originaive of moral character. To locate moral achievement in the activities of the intellect or sensibility would disprove human accountability and shift responsibility elsewhere. The will, being neither intellectual nor sensitive, does not act according to the law of cause and effect, but by a law purely optional. My definition of the human will is that it is that faculty of a sovereign person by which he chooses between two equally competing motives and then originates a volition to execute that choice. The action, therefore, of a person upon motives differs, *toto cælo*, from the actions of motives upon persons. It is causative, creative, originaive, and arbitrary. Motives are the necessary occasion, but not the cause, of accountable volitions. But this is no more indiscernible or unthinkable in its process than the cognition of a house from the indispensable condition of a sensation of a house upon the brain. Sensation is the mental act that cognizes an affection of one of the five senses. The

motives are the indispensable conditions of the achievement of moral character. Without them the display of loyalty would be impossible. So the sensation of a house is the indispensable occasion, but not the cause, of the cognition of the house. The path from a sensation on the brain to cognition in the mind, no thinker has ever traversed. All philosophers agree that it has never been illumined by mortal man. But no principle in philosophy is more certain than that, in some invisible, mysterious process, a sensation on the brain is the indispensable condition of a cognition in the consciousness. In like manner, by the occasion of motives addressed to the person, the mysterious self achieves moral character. To this ultimate simplicity of fact universal consciousness attests. Who can explain how the sensation of a house is the occasion of bringing into the mind the necessary idea of space occupancy? The sensation on the brain in some mysterious way evokes in consciousness the idea of space occupancy. In like manner, two equally competing motives are the indispensable occasions or conditions of the achievement by the sovereign self of moral worth.

If man is created in the image and likeness of his Maker he must possess something that is indestructible in its nature, and something that is incomprehensible in its activity. Man could not be in the image of God if he had no capacity for the supernatural in his originatings. All instinctively believe in the supernatural. Effort and obduracy are needed to overcome such faith. There must be some things where the connection between the occasion and the effect, and between the cause and the effect, cannot be traced by mortal eyes. Where we can trace the connection between the cause and the effect we call the movement natural. If so, where we cannot trace this connection why not call the movement supernatural, at least until we can find an exacter definition of this mysterious process? Man's likeness to God suggests that he acts supernaturally in creating his everlasting destiny either for weal or for woe. Such action alone is creative of moral character and can ground its claim to the promised reward. These competing motives awaken necessarily opposing impulses. And it is in curbing and controlling the impulses awakened by the motives to disloyalty that worthiness, respectability, moral character, and self-respect are all achieved and merited. This curbing of impulses

God and angels watch with most intense solicitude. In no other way can deserving reward ever be attained.

When God uses man as a mere instrument in his hands he himself originates in him the choice and volition needed to accomplish his work and purpose. In this way only could he use him as an instrument. But when he treats man as a sovereign soul, as a subject of his kingdom of free grace, he leaves him, and is compelled to leave him, to freely originate himself his own choices and volitions on which his eternal destiny wholly depends. If future volitions are foreknown to be certain, there must be some certain indications by which they are foreknown. But certain indications destroy the contingency which freedom absolutely necessitates.

If the person originate and create moral character by his will, his will, not being an intellectuality nor a sensibility, cannot possibly preindicate or preintimate what the person's final fiat will be, whether of obedience or of disobedience. An act of the will can never be known prior to the action of the will. For the will being the faculty of acting, until it does act its action can preintimate nothing. If an accountable choice springs, as it unquestionably does spring, from the depths of the sovereign person's freedom, without the least coerciveness in any of its antecedents, how is it conceivable or possible that that choice could reflect itself back into the depths of eternity? And how could it be recognized in God's consciousness untold millions of years before he had resolved to create a single world or a solitary soul? "In the beginning God created the heaven and the earth." This would not be true if its inception were not a fresh exercise of the divine freedom. Jonathan Edwards and Charles Hodge saw this absurdity, and hence the former affirmed that "if there were such things as contingencies, God could not possibly foreknow them." The latter affirmed that "God could not see evidence where there is no evidence. And the only evidence of a future choice is God's eternal decree." Here is where that great body of revered Presbyterian scholars and thinkers stand; if contingencies existed they would transcend omniscience. And thus without discussion one half of the theological world unitedly supports the earnest claim of this article—the impossibility of foreseeing a future contingency.

As man is a rational being, his choice and volition must be rational. Rational beings, to whom all things seem as they really are, will never make an irrational choice. This is an *a priori* principle, fundamental to theology. If all things seem as they really are to a probationer, then there is no possibility for him to choose irrationally. That things do not seem as they really are is the only arena where loyalty can be fully tested. Man can be tested only by what seems to him to be a rational choice. But through misapprehension, caused by imperfection of intellect and limitations of knowledge and persuasions of sensibility, a choice that is really irrational in itself may, to his understanding, seem exceedingly rational. If it is not possible for an irrational choice to seem to the probationer to be rational, then probation is not possible, and all the immortal glories that probation implies are forever prevented from realization. The trial through which he is to pass must be such as to give birth to character and merit, self-respect and rewardability. And all this must be achieved through the possibility of an irrational choice that seems to the subject to be perfectly rational. Withdrawing your foot from a blazing fire could not allow the deliberation necessary to a choice involving merit. The possibility of such an irrational choice must arise from limitations ordained by Deity upon man's capacity for perception and deliberation. God himself, if he create beings free and responsible, must limit himself in various ways in their treatment and government. He must, for example, impose upon himself modified mutabilities such as are involved in hearing prayer, pleading with the disobedient, and waiting patiently before the stubborn will of a finite being. If probation necessitates such limitations in Deity it may also necessitate limitations in the human reason, perception, and understanding. But this seeming rationality of that which is in truth irrational may arise from the blinding, fascinating influence of Satan, who can change himself into an angel of light and deceive the very elect. But none of his deceptions are ever so powerful as to interfere with the perfect freedom of the subject. And it is at this point that God's wisdom and goodness and watchfulness and interest glow forth with transcendent and ineffable glory, watching every probationer at every moment and in every conflict that Satan attain no influence over him inconsistent with his freedom, most gra-

ciously declaring that he will not suffer any one to be tempted above that which he is able to bear, but will with every temptation make a way of escape that he may be able to endure, and assuring the probationer, "When Satan comes in like a flood I will lift up a standard against him." For no unfallen rational being, to whom all things seem as they are, will ever make an irrational choice. No such being can be put on trial, and no such being would ever achieve loyalty to God. It is only when things do not seem as they really are that he can make a rational choice of disloyalty. His choice to his seeming must be a rational choice. God, therefore, is under necessity to place an accountable being, whom he intends to respect and to reward and to fellowship as a sovereign person, in a situation where there is a possibility, but no sort of necessity, for making a rational choice of that which is evil and, therefore, irrational in reality. Deny the possibility of a probationer making an irrational choice that seems to him to be really rational and you give up the possibility of probation altogether, with all its unspeakable realities.

If all the splendid advantages of the choice of obedience be spread out before a probationer, the vision would so enrapture his mind as to unsettle his personality and eliminate from his freedom its significance and rob him of an opportunity to originate in the depths of his own spirit a choice that would demonstrate personal worthiness in himself. Of necessity, therefore, these advantages must be represented to him in a greatly lessened brilliancy and impressiveness, in order to leave him in the condition of mind to calmly make a personal choice that will correspond to the dignity of one created in the nature and image of God. On the other hand, an adequate apprehension of the awful consequences of disloyalty would cause disobedience to appear so terrific as to make impossible a genuine trial of one's personal choice between sin and holiness. Nevertheless, strong but false reasons for disobedience must press him powerfully, or self can never emerge in splendor from the conflict with a record that will pass him to God's right hand, eternal in the heavens. Therefore, to secure an arena for our great trial for eternity on which to achieve our immortal fortunes, the motives for our disobedience must always be just equal in our seeming to the motives for our disobedience. A bad man could never

become a good man unless God keep up to his seeming the equilibrium of motives, increasing his inducements to obey just as his wicked indulgences incline him to disobey. The probationer must always be just as free to choose wrong as to choose right. For if he in probation could not choose wrong he could not choose right. To God and the redeemed in heaven, and all not on probation in all worlds, there is no probability of choosing wrong; for the probability of wrong-doing is no longer needed to those who have triumphed in a past probation. "The possibility of wrong-doing in Deity must be received as a mental conceivability," says Mark Hopkins.

If our Lord does not teach the doctrine of future and everlasting punishment for those who choose to be incorrigibly wicked, he does not teach any doctrine. Perhaps upon no other does he dwell more frequently, more clearly, or with more impressive majesty. His words and manner, his life, sufferings, and death, are perfectly consistent with, and only explicable by, the truth of this amazing fact, "The soul that sinneth, it shall die." If I can reject his teaching on this subject, I may reject it upon any other. By a like procedure I could repudiate the whole of divine revelation. Believing that souls all around me are in danger of everlasting separation from God in conscious existence, how can I justify the ways of God? how can I harmonize the contradictions in the Bible necessitated by the old theories? how can I do that which has never yet been done—construct a theodicy? how can a theology be created without paralyzing absurdities? what is the principle of exegesis that can make consistent every revealed thought with every other? These pregnant questions drive me to the profoundest thought of which I am capable, and to a deep humility upon my knees.

If God has from eternity unconditionally decreed the eternal sufferings of uncounted millions of immortal souls, or if he has created them and eternally decreed that he would make no provision and exert no divine influence indispensable to their salvation, they would be justified by truth, justice, right, and equity in criticising alike his administration and his nature. If God is now creating immortal souls every moment whom he knows and has known from eternity will go forward to endless misery and a terrific existence, how can he be infinitely good? how can the moral universe repose in his infinite goodness?

Goodness is a feeling that inclines and a principle that requires Deity to remove all suffering that can be removed consistently with all higher interests. If he does not remove all removable sufferings it is a grave reflection upon the Creator. But he is under the same obligation to prevent all preventable suffering. If it was foreknown that your father or your child would come into existence, choose a life of wickedness, become infamous as a desperado, finally reach the scaffold, and then enter the abodes of the lost, where the worm dies not and the fire is never quenched, could you fail to anathematize a ruler who would not prevent such accumulated woes?

Prescience and predestination alike logically necessitate revolting imperfections in the moral character of God. His moral character is infinitely dear to him. Arminians, while they anathematize Calvin's "horrible decree," forget that they attribute to the Almighty Father of the universe a moral turpitude equally astounding. The eternal and unconditional decree of John Calvin is diabolism in the will of God. The divine persistency in the creation of uncounted millions, foreknown soon to become lost beings forever, is diabolism in the affections of God. Calvin represents God as damning the lost in his naked will. Arminius requires him to disregard all his tender and fatherly sensibilities in their damnation, suffering the vengeance of everlasting fires. Which is the more shocking diabolism, I leave the reader to ponder. When the Calvinistic minister rises to preach the Gospel of the grace of God he is paralyzed with the painful fact that lost souls, damned by eternal and unconditional decree, form a part of his waiting audience. When the Methodist minister rises to call sinners to repentance, with a zeal fervent and burning, he has a deep latent consciousness that they to whom he offers eternal life have an undecided destiny, wholly undetermined in the mind of God. He never believes that the damnation of one of his hearers is a present unchangeable fixity. Nevertheless, it is a fixity no appeal of his can alter, if infallible prescience be true.

Calvinism is now racked with the apprehension of wreck on the eternal decrees of an arbitrary Deity. But according to infallible prescience everything, every event, is now just as fixed, just as irrevocable, just as unmodifiable by any probationer as though it had been decreed from all eternity. Prescience de-

spoils Deity of freedom, for he cannot choose anything different from what he has known from eternity without surrendering prescience. Predestination despoils God of freedom, for he cannot now choose athwart his eternal decrees. But both prescience and predestination obtained among thinkers long before psychology had discovered that absolute freedom and power of contrary choice were original endowments of the human soul.

John Calvin and Jonathan Edwards placed the will just where Hume and Hobbes placed it, in the sensibilities. This binds everything fast in fate black and merciless as the fate that overpowered *Œdipus Tyrannus*. The positive argument to prove the sovereign election of reprobates to eternal perdition being so lame, heartless, and infantile, predestination would long since have disappeared in the growing light and warmth of living truth, religious and scientific, had it not been for the strenuous advocacy of infallible prescience by Arminians. Prescience has always been the strongest ally of that part of Calvinism involving the "horribile decretum."

Think of Him whose name and nature are love saying to myriads of immortals in the day of judgment, "Depart from me into outer darkness, ye workers of iniquity. I never knew you and ye never knew me. Go away into everlasting punishment," and all for doing just what he knew from eternity they would do if he should create them! Who can defend the sincerity of Deity in pleading with me for half a century to be obedient when he knew from eternity that I was certain to be lost? or in urging me to act in a momentous matter as though it were uncertain when he knew it had been infallibly certain from eternity?

Nescience springs from the Bible as theistic science springs from the bosom of nature. To all God says, "I set before you life and death, choose ye," and "Occupy till I come." Of every Cain he graciously inquires, "If thou doest well, shalt thou not be accepted?"

Goethe says, "Before passing judgment upon a system of doctrine, give yourself up to a sympathetic appreciation of it."

L. D. McCabe.

ART. VIII.—THE POET JESUS.

WAS Jesus a poet? Some will answer immediately, "Certainly." Others, with equal confidence, will reply, "No." In some degree all men are poets.

"The dying earth's last poet
Shall be the earth's last man."

It requires a measure of poetic instinct to detect and appreciate poetry; a far greater measure is necessary to create it. Poetry is akin to prophecy; it is a gift, an inspiration. Like eloquence, it is difficult to define, but all men recognize it instinctively. This gift is tame and moderate in most men. It is one of the original elements of man's constitution, an essential fiber of the soul, but it lies passive in the multitude. It quietly recognizes the beautiful, the true, the good, and is contented. This moderate degree of inspiration does not constitute a poet. The current is weak. It murmurs, but it does not articulate; it flutters, but it does not fly. The true poet writes, as the bird sings, because he cannot help it. His inspiration is so strong that it must out, if only for its own relief and satisfaction.

True poetry possesses a twofold character. It is an incarnation; it has a soul and a body. Form and spirit are both essential. The poetic form without the spirit is the prosiest prose. The spirit without the form is simply poetic prose. The happiest results are found only where form and spirit are united. The highest phases of poetic thought seem to demand a poetic form. Rare gems require a beautiful setting. So the soul of poetry refuses to be satisfied with anything less than an appropriate incarnation.

There is no doubt but that Jesus possessed the poetic instinct, at least in a normal degree, for he was a model man. "In him dwelt all the fullness of the Godhead;" so in him was found all the fullness of manhood. The spirit of poetry is found even in the prose narratives of Jesus. The parables of the Prodigal Son and the Good Samaritan are confessedly poetic.

The question then resolves itself into the matter of form. Did Jesus, in a technical sense, produce poetry? That is, were his grand and poetic thoughts sometimes enshrined in a poetic

body? It is certain that he did not rhyme his thoughts nor shape his words in measured lines. Rhyme and meter, however, have not always been essential to poetic form. The stanza is a modern evolution. Jesus did not communicate with his disciples by telephone. He did not sail on the Sea of Galilee in a steam yacht, nor go up to Jerusalem in an express train. His manner of life was in keeping with the customs of the time. Jesus was a Hebrew, and if he produced poetry we should expect to find it, not in modern form, but in the style of the ancient poems of his nation.

The common form of Hebrew poetry is a parallelism, usually of two lines, a couplet; sometimes of three lines, a triplet. This parallelism is subject to many variations. Sometimes the second member of the couplet is a repetition of the thought of the first; this is known as synonymous parallelism. Frequently the thought of the second member is contrasted with that of the first, and then it is called antithetic parallelism. Still another species of verse is named synthetic parallelism; the sentiment of the second line is an addition, the thought is constructive.

This style of composition is found in the Psalms, Proverbs, and other poetical books of the Bible. Isaiah, and other prophets, made frequent use of parallelism. When the spirit of prophecy came upon them they delivered their utterances in the lofty and sententious form of Hebrew poetry. It is evident that, following the same great law of mental activity, either intentionally or unconsciously Jesus frequently used the same style of discourse. When not distinctly parabolic his teachings are usually poetic in form. The Sermon on the Mount is an example. It can be arranged in parallels as readily as the Psalms or any of the chapters of Isaiah. The same is true of the great farewell discourse recorded by John and of other teachings of Jesus.

To illustrate this idea notice the similarity in structure in the following passages taken alternately from the poetical books of the Old Testament and from the words of Jesus. The quotations are all from the Revised Version.

“So teach us to number our days,
That we may get us an heart of wisdom.

Return, O Lord ; how long ?
And let it repent thee concerning thy servants.
O satisfy us in the morning with thy mercy ;
That we may rejoice and be glad all our days."

This quotation from the prayer of Moses (Psalm xc, 12-14) is undoubtedly poetic in form ; compare with it the same number of lines from the prayer of Christ (John xvii, 15-17) :

"I pray not that thou shouldest take them from the world,
But that thou shouldest keep them from the evil one.
They are not of the world,
Even as I am not of the world.
Sanctify them in the truth :
Thy word is truth."

Next compare the Old Testament poem upon wisdom (Prov. iii, 13-20) with the poetic beatitudes of the New Testament (Matt. v, 3-10) :

"Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise
of silver,
And the gain thereof than fine gold.
She is more precious than rubies :
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand ;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her :
And happy is every one that retaineth her.
The Lord by wisdom founded the earth ;
By understanding he established the heavens.
By his knowledge the depths were broken up,
And the skies drop down the dew."

"Blessed are the poor in spirit :
For theirs is the kingdom of heaven.
Blessed are they that mourn :
For they shall be comforted.

Blessed are the meek :
For they shall inherit the earth.
Blessed are they that hunger and thirst after righteousness :
For they shall be filled.
Blessed are the merciful :
For they shall obtain mercy.
Blessed are the pure in heart :
For they shall see God.
Blessed are the peacemakers :
For they shall be called sons of God.
Blessed are they that have been persecuted for righteousness' sake :
For theirs is the kingdom of heaven."

By what law of composition is the passage from Proverbs styled poetry, and that from Matthew called prose?

The following classic passage from Psalm cxxxix, 7-10, is poetic both in form and spirit :

"Whither shall I go from thy spirit ?
Or whither shall I flee from thy presence ?
If I ascend up into heaven, thou art there :
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea ;
Even there shall thy hand lead me,
And thy right hand shall hold me."

Compare with the above lines the petitions of the Lord's Prayer, as follows :

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread.
And forgive us our debts, as we also have forgiven our debtors.
And bring us not into temptation,
But deliver us from the evil one."

The resemblance in form of some of the teachings of Christ to the confessedly poetic parts of the Old Testament is very striking. We conclude that Jesus produced poetry, and was, therefore, a poet.

It will be readily seen that this argument has a certain theologic value. It may throw light upon the much-discussed method of inspiration. If the parallelistic teachings of Jesus were delivered in the form of Hebrew poetry, the special aid of the Holy Spirit would be necessary to make a record of those communications. A reporter might undertake to reproduce a prose speech months or years after it was delivered, writing it out from memory or from notes made at the time; but no reporter would undertake to reproduce a poem in the same manner. Dictation would be necessary, or a stenographic report. It is evident that much of the teaching of Jesus was delivered in the lofty style of the Hebrew prophets. The special inspiration, not to say dictation, of the Holy Spirit would be necessary to make a record of that teaching. This agrees with the promise of the Saviour (John xiv, 26):

“ But the Comforter, even the Holy Spirit,
Whom the Father will send in my name,
He shall teach you all things,
And bring to your remembrance all that I said unto you.”

Sometime we may have a version of the Bible in which the poetic teachings of Christ will appear in the form of the Hebrew parallelism.

Chas S. Nuttall

EDITORIAL NOTES AND DISCUSSIONS.

—♦♦♦—
OPINION.
—

IT IS CONCEDED THAT ONE OF THE PREROGATIVES OF CIVIL GOVERNMENT is the exercise of the pardoning power for offenses committed against it. It matters not that sometimes the power is abused in the interest of crime, or that it is applied ignorantly or arbitrarily and fails to conserve the ends of justice. The miscarriage of the prerogative is seldom invoked as an argument against it. Notwithstanding its abuses and perversions it is considered a necessary function of government, whether oligarchic, monarchical, or democratic. And the prerogative, when employed, always implies an affirmative or negative result; that is to say, the government may pardon or refuse to pardon, either from arbitrary option, or on grounds of public welfare, or on other motive strong enough to justify it. The refusal to pardon is as legitimate as the extension of pardon, and the one is as much the exercise of the pardoning power as the other. If a governor, petitioned to pardon a criminal sentenced to death, declines to grant the petition he exercises the pardoning power quite as much as though he had set the culprit free. In the failure to pardon he has not extinguished, circumscribed, or rendered abortive his high prerogative, but exercised it negatively, as he had been solicited to exercise it affirmatively. The point we make is that a refusal to pardon is as great and legitimate an exercise of the pardoning power as the granting of pardon to those who seek it. To hold otherwise is to say that the pardoning power only works in one way, and that when exercised it must result in pardon—a limitation of prerogative that destroys it altogether. Power or prerogative implies alternity of choice and action—to do or not to do—and therefore is subject to the option of the ruler. Without this option or alternity the prerogative must always act, and act in a way which, instead of being a safeguard in government, would prove to be its chief danger. If the legal principle now stated be correct it may be used in removing a misunderstanding of the divine government that is taking root in minds opposed to the doctrine of responsibility. It is affirmed that Christianity, in its doctrine of future punishment, robs God of the pardoning power, because it makes it impossible for him in given cases and under certain conditions to pardon, and that it, therefore, robs him of his highest function. It is admitted that in some cases God may refuse to pardon; but instead of depriving himself by that act of the pardoning power he demonstrates his possession of it, for if he could not refuse to pardon it is clear that his pardoning power would be valueless, and men would not seek it. It is the fact that he can grant or refuse pardon that invests the prerogative with sacredness and influence and brings the world to its knees before God. Refusing is as great a divine act as granting, and God robs himself no more by the

one procedure than by the other. In this respect, as is civil government so is divine government, which, with its alternity, preserves its equilibrium and insures universal justice.

THE DISCUSSION OF THE ORGANIC UNION OF THE TWO METHODISMS IN this country is developing the difficulties that must be removed or diminished before the consummation may be considered probable or in sight. Whether the obstacles be trivial in significance or of serious magnitude, it is our first duty to recognize their existence and provide against their influence. Sometimes a very little thing may provoke separation or prevent union; but in such cases the alienating cause should have fair treatment. In the present instance it is confessed that, though friction between the two ecclesiasticisms is slowly abating, there are influences at work for the perpetration of division that are of threatening import and will not subside on the *ipse dixit* of either contending party. Among these alienating forces we name (a) history, (b) sectionalism, (c) officialism, and (d) the Negro. In respect to the history of the division that practically occurred in 1844, the two parties differ in their recollections and in their interpretation of the official records, each condemning the other, and each justifying itself in its final procedures. In the judgment of the North history is falsified, twisted, and robbed of its true meaning by the Church in the South, which in turn retorts with accusations that can only be born of prejudice and a designed perversion of truth. With such a radical misunderstanding of history, how is it possible to promote unity without concessions that in the present temper of the Churches are not likely to be made? In any negotiations in the future looking to union we may be willing to ignore history, but we cannot forget it. Sectionalism is also a divisive force, cultivated chiefly by Southern Methodism. From its organization the Southern Church, contrary to the principles of the New Testament, became a sectional Church, and, in order to justify its narrowness, has sought for fifty years by ostracism, by violence, by proscription in every form to also sectionalize our Church, but in vain, for our Methodism claims the world for its parish. But Southern sectionalism is curing itself. The Southern Church is invading the Northwest, jumping over its old boundaries, and rebuking itself for the Pharisaism that, hitherto regulating its movements, has been a disgrace to the kingdom of God. The extinction of the old spirit is a guarantee of future union. Officialism, or the opposition of the leaders of the Southern Church, is also another element in the controversy, but time will soften its asperity and the union sentiment will grow among the Southern people in spite of it. The greatest obstacle is the Negro. Our Church is asked to organize our colored membership into an independent Church as the condition of union with the Southern Church, a thing we have no intention of doing. This is the stone wall in the proceedings; but stone walls have fallen. At the present, union is probable, but is delayed by prejudices that Providence will stamp out.

DOES CHRISTIANITY BELONG TO THE LIST OF COMPARATIVE RELIGIONS? As an original religion, based on revelation or inspiration, it may claim a unique place in human history; but as a derived religion, the result of the attrition of Semitic forces, it may claim superiority but not independence, authority but not divinity. Under the spell of the evolutionary spirit it is common in scientific circles to estimate religion as a human or natural development, with only remote supernatural tendencies, and without authority, except as it is in consonance with the doctrine of the reason. In an examination, therefore, of Christianity it is important to observe its evolutionary history and to ascertain to what extent it was derived from environing religions and teachings. For if it can be established that in origin it was local and circumstantial—that it borrowed its tenets from existent systems and was possessed of no initial or original impulses—the claim of its divine origin will be impaired, if not overthrown. Of Semitic and oriental religions, notwithstanding the occasional excellence of their ethics, no one scientifically affirms a divine origin. They are traced to reformers who, finding either existing laws or religions inadequate to the time, proposed a new system of morals or beliefs and forced them on the acceptance of the people, either by the enthusiasm they awakened or by the more violent method of the sword. Few are the instances of supernaturalism attributed to their religious workers, though fable surrounds their history and superstition animates their doctrine. In no such way did Christianity appear. Allowing that Judaism partook of Egyptianism, and borrowed its working apparatus from Semitic faith—a position yet to be established—it does not follow that Christianity had a similar origin, or that the Semitic influence contributed either to its form or development. Singularly, and in refutation of the theory of its oriental origin, its great doctrines are underived from any Semitic source known to investigation. In so far as it appropriated the Judaic economy, its laws, its purposes, its spirit, it modified the whole, and changed its particulars before incorporation into the new system. If other and neighboring religions were subjected to a similar process of modification and training, no tenet being transferred to Christianity before it was reshaped and transformed, it proves that Christianity, instead of being affected by other religions, affected them, and modified them in their attempts to modify it. And this process of modification actually occurred, though not to so great an extent as to justify the opinion that Christianity is a combination of all that was valuable in the ethnic religions of its time. It has elements and forces of its own, underived, revealed, supernatural, and its province is by modification and appropriation to absorb all religions and give the world one Father and one destiny.

IN THE EXERCISE OF ITS POWERS METHODISM DISPLAYS THE GOVERNMENTAL INSTINCT. It legislates with wisdom on subjects that engage its attention, and slowly adjusts itself under forms of law to exigencies as they arise. Its system of government is the fruit of close deliberation and has

been commended by jurists for its compactness, its logical harmony, and the spirit of justice that pervades its general administration. It is open to two criticisms which deserve some consideration, though they should not be urged as evidences of inherent weakness or unadaptability to modern times. It is rightly assumed that our indebtedness to the fathers of Methodism is so great that it cannot be expressed in words; but many believe that our reverence for their constructive work is excessive, and paralyzing to progress. Certain it is that ancestral worship tends to an iron-clad conservatism that freezes out all desire for change, resulting in stagnation and chaos. Whatever of value there may be in an abiding reverence for traditions, customs, laws, and usages of a former age, it may trammel aspiration and interfere with the highest interests of society. In securing the stability of institutions conservatism may prevent their larger development and their greater usefulness. The history of Methodism is an illustration both of the good and evil of the conservative spirit that has, for a century, maintained Methodistic identity and also blockaded organic reforms in the interest of a common Christianity. Instead of always seeking the counsel of the dead—a necromancy not forbidden—it should confer with the living and act accordingly. Conservatism may insure safety, but it may also produce inertia; it may remove obstacles in the rear, but it cannot dismantle mountains at the front. It may pull back when on the brink of a precipice, but it will not go forward when it has the opportunity of working a miracle. It is equally evident that our system of government is top-heavy with ministerialism. It is true that the present condition of the Church is the outgrowth of ministerial authority and influence, the ministers having built up our publishing houses and developed our benevolent societies, besides initiating nearly all our permanent legislation; but the fact smacks of one-sided mastery in church affairs. It is not held that the participation of laymen in all the great responsibilities of the Church would have secured more faithfulness or efficiency in administration, or more stability in Methodist order and usage; but it is believed that the seeming one-sidedness in government has been an offense to the Church and is not altogether favorable to that loyalty that is necessary to growth and influence. The remedies for the two evils are within reach. For ancestralism, it is consecration governed by common sense; for ministerialism, it is an enlargement of the privileges of the laity.

THE LATE GENERAL CONVENTION OF THE CHRISTIAN ENDEAVOR Society was an inspiring gathering in the unusual number of its attendants, the high quality of its addresses, and its visible, if transient, influence on the life of the great metropolis where it assembled. Without lingering, however, upon its extraneous and incidental features, it is fitting to notice one of the central lessons emphasized by the gathering and deserving the attention of the general Church. The tremendous and unalterable fact of personal responsibility for the advancement of the divine kingdom is, in other words, the truth which the Christian Endeavor movement seems to

have seized upon, with other organizations, and which it is reducing to a working basis in the lives of its disciples. If the lesson has also been grasped by kindred young people's societies or by such a prominent gathering as Mr. Moody's annual convention at Northfield, yet it is in the present instance the Christian Endeavor Society which brings the idea to the front and helps to its practical consideration. The individual is the solution of the problem of the triumph of the heavenly kingdom. He is the enduring unit without which that triumph comes tardily. It is impossible to read the Acts of the Apostles, wherein the story of the new Church begins and the principles of all Church growth are at least suggested, without discovering the emphasis laid upon this idea. Every man was to be a witness of the things which he had seen and heard. Every one was in the larger sense an apostle. And so the early Church—as a consequence, we must think, not only of special divine influence, but also of human response to the divine call to service—grew in that geometric increase which is the wonder of the student, and which would soon Christianize the world if still prevailing. But a change too soon came over the Church of Christ. With its lapse into unprofitable ritualism, the candlestick of the Lord burned dim in the hearts of believers and personal service largely ceased. The relegation of the work of the people to the archbishop, the bishop, the priest, and the deacon came to pass; and the Church ceased its progressive course. But, without tracing the minute history of the idea of personal responsibility and its development in Christian history, it is enough to notice that it has been one of the emphatic reminders in the call of the world's reformers and in the onmoving of every great religious revival. Luther taught the necessity of personality. It was one of the central utterances in the marvelous and unending Wesleyan movement, and is the teaching of the whole evangelical Church to-day, through its stated ministry. Every man must stand to his post. In the certain growth of that kingdom which “cometh not with observation” man's personal quality is to be the conquering force. And it would seem that the Church is awaking, if slowly, to the importance of this fundamental idea. It must so awake. Then half-heartedness will cease. Every man will love the kingdom of Christ. Every man will preach it. Every man will live it. One cannot view without satisfaction the contribution to this end of such an unusual gathering as the late Christian Endeavor meeting—and the soul bows in reverence to think that it was the largest gathering of young people's societies in the history of the Church of Christ. Nor is the influence of such a meeting transient. It is not possible to imagine its effect upon the outlying, pioneer, and sparse places of the land, whither the visitors to the great feast at Jerusalem have returned, in larger fraternity for the Christian world, in a broader conception of the purpose of the Gospel, and withal in personal consecration to the holy toil. We should regret if this were not the ultimate aim and influence of the great and progressive Epworth League movement. But this is the influence of all the vigorous Christian organizations with which the age is crowded. All are prophets crying: “Awake, awake, put on thy strength, O Zion.”

CURRENT DISCUSSIONS.

AN EDITORIAL DEPARTURE.

As those who hear the toll of funeral bells and uncover their heads in presence of the solemnities of death the readers of the *Methodist Review* will turn the pages of the present issue. Unexpectedly to most, Dr. James W. Mendenhall, Editor of the Bimonthly since May, 1888, has finished his earthly journey and has passed beyond the limits of mortal sight. However prepared for this exodus his nearer friends may have been, to the general Church the announcement of his departure will come as tidings for which no adequate warning had been given. As men love life he has met the most appalling experience of personal history; as workers reckon death he has gone prematurely; as the Church estimates its servants, one of its leaders in versatile scholarship, in philosophic inquiry, and in finished composition has gone into the heavens.

It is the melancholy pleasure of the *Review* to present, as the leading article of the current number, a biographical notice of the life and work of Dr. Mendenhall. In his own purposes for the September copy of the Bimonthly he had not included such a memorial article, since no editor ever plans for his own obituary. Yet such a memoir, which is made necessary by the inexorable force of circumstances, and which stands as a sad commentary upon the uncertainty of mortal plans, is now inserted in the issue following Dr. Mendenhall's decease. Had he received warning of his near departure undoubtedly he would have chosen as his biographer Professor Whitlock, the author of the accompanying memorial sketch. In harmony with what would have been his wishes, his bereaved family have therefore turned to the friend of many years for the performance of this sad mortuary service. For thirty-two years Professor Whitlock had known Dr. Mendenhall, first as a student in the university halls, and afterward in the close relationship of Conference association. So that his memorial has not only the quality of literary excellence, but also the merit of that detailed description and that reliable analysis of mental powers which are only the result of long fellowship. Nor will the friends of Dr. Mendenhall alone welcome with mournful satisfaction this exhaustive and commanding review of his life-work. But in this attractive story of struggle up from obscurity to prime position in the Church—involving the most painstaking application, the closest husbanding of time, and the consecration of great powers to definite lines of work—many of the younger men in the Methodist Episcopal Church will find lessons of evident value. To such younger and gifted men, whether in our preparatory institutions, colleges, theological schools, or in the active itinerancy, this life-story of one of the busy, achieving leaders of present Methodism will come as a magnificent incentive. Being dead he yet inspires the living by his example. Added to which the unusually excellent, almost speaking portrait of

Dr. Mendenhall, which accompanies the memoir, looks out like a face from the immortals to give emphasis to his written story.

It is not our present purpose to add anything to the record of Dr. Mendenhall's life, already so clearly outlined in the periodical literature of the Church, and now so amply told by Dr. Whitlock in his memorial article, nor to undertake any further analysis of those unusual mental endowments which gave the late editor of the *Review* his prominence in the councils of our Methodism. A word, however, from the editorial room itself, where so lately he sat as a master spirit in fellowship with the great thinkers of the Christian world, may not seem an unbecoming addition to the numerous memorials that have already appeared in the current literature of the Church.

Loyalty to the truth was one of the noticeable characteristics of Dr. Mendenhall to be learned from close association with him in the editorial office. Time-serving did not enter into his life as an actuating motive. In his official and important relation to the new movements in religious and scientific thought which had their prevalence within the bounds of different denominations and on both sides of the Atlantic, his predominant disposition was that of allegiance to the right. Truth was to him of more importance than men. In the construction of some of the polemic editorials upon the great issues before the Church which his convictions led him to publish during the quadrennium, the writer was led to mark his self-poised spirit and his fearlessness of consequences under the overmastering conviction of the call of duty. Living in an earlier age, such a spirit would have won and worn with joy the martyr's crown.

Dr. Mendenhall also seemed, to those associated with him in the editorial office, to command a wide horizon in his vision. A theologian by choice and training, he was nevertheless in no inferior sense a student of all sciences. Whatever was truly great in every department of human research, even though it had the charm of newness, had in him a most interested observer. He coveted the largest things in theology, sociology, philosophy, science, and archaeological discovery for the pages of the *Review*. The field of research was for him not narrow. In untiring inquiry he swept over the seas to the corners of the earth, investigated all continents, and on restless wing moved out into the distant places of the universe in his search for truth.

Of his religious experience, although he was usually reticent in testimony, an associate now and then had a glimpse even amid the cares of editorial work. A few times have we heard from his lips words of devoutness that seemed not only the overmastering conviction of a giant intellect, but also in their candor as the simple faith of a trusting child. And the memory of these chance testimonies in the midst of editorial distractions now abides like a benediction.

Dr. Mendenhall's plans for the coming quadrennium—the Church having just returned him to his editorial position—were generous and far-reaching. Our patrons will turn to the July-August *Review* and reread with melancholy interest his last official utterance, in the article entitled, "Some

Editorial Questions." His salutatory was also his valedictory. Its composition, as Dr. Whitlock has said, occurred during the session of the General Conference at Omaha; its revision and a particular request as to some important verbal changes, sent to the office from Colorado Springs, were the final acts of his editorial career. Since his death it has been asked what he left in manuscript on the questions suggested by the debates of the late General Conference. Nothing of this sort has he bequeathed as a legacy to the Church. Three short fragments of a miscellaneous nature, published in the last *Review* under the head of "Opinion," to which reference is elsewhere made, are all that he found opportunity to write on General Conference matters before death ended his busy career. Yet it is certain that he would have spoken, and that he would have spoken with the conscientiousness and the vigor of a prophet on these questions at issue in the councils of Episcopal Methodism.

Dr. Mendenhall worked until the last. We have not seen the fact remarked in any obituary notice that he was present at the closing session of the General Conference on Thursday, May 26. Though sometimes absent during the month from physical necessity, he maintained his interest in the great gathering and remembered his obligation to his constituents until the last. A reference to the official record shows that at the roll call preceding final adjournment he answered to his name, thus working on until he passed into the shadows.

For the second time in the history of the *Methodist Review* its chief editor has died in active service. In August, 1887, Dr. Daniel Curry, full of honors and venerable in years, entered upon his reward. His successor in the responsibilities of the most dignified editorship of the Church has now joined McClintock, Whedon, and Curry among the immortals. Too soon, it would seem, for his best work, he has gone away. His first quadrennium of preparation would, perhaps, have been eclipsed by his second of performance. Like a bold warrior who falls before the sudden arrow of the archer, he has passed into the eternal silence. He rests from his labors. The sight of his daily battle with disease was an unusual spectacle. We do not so much think of him as having entered upon the higher activities that may pertain to the heavenly world, nor as having joined the illustrious company of "the spirits of just men made perfect;" we rather conceive of him as having thrown aside his bruised and suffering body, after an heroic struggle with conquering ills, and as being evermore *at rest*.

Into the mysteries of his present experience we may not enter. His own brief memorial of Dr. Fry, in the May-June number of the *Review* is, however, expressive of his then views on such surpassing themes as the perpetuation of personality, the consciousness of the departed, and the future activities of the righteous. Notwithstanding the first reference of his words to Dr. Fry, they have an application none the less pertinent to the new and unapproachable experience of Dr. Mendenhall himself:

[He] still lives, and in a conscious state, with faculties disenthralled, himself free of encumbrances, or Christianity is a misrepresentation. Gazing inquiringly toward the heavens, as did the men of Galilee when the Master ascended, infidel-

ity turns our vision backward; agnosticism but dims the tearful sight, and scientific argument simply bids us pause and think. Only in revealed truth do we see, and yet as through a glass, darkly; but we see. . . . Living, [he] suggested the past and the present; dead, he suggests the future. Formerly interested in his life-work, made up of business, teaching, authorship, and editorship, covering many years, we are now interested in his new life, the occupation of which, even to our faith, is a mystery, but the glory of which partakes of the radiance of the Eternal. As living, he becomes a reminiscence; as dead, he is the subject of our inquiries and the proof of our teachings. It is one of the compensations of the death-catastrophe that it awakens profound questions, arouses into recognized energy the immortal instinct, shakes off for the moment the inertia of matter, stills our reveries of time, and abjures us to consider eternal realities. . . . In life [he] taught us lessons of life; in death, he impresses us that we are immortal; and so by his last act teaches more, inspires more, comforts more, than by the aggregated toils and sacrifices of [forty-seven] years. Friend, brother, farewell until the break of the morning!

In the latter part of April, with his destination the General Conference, Dr. Mendenhall went out from the editorial rooms of the *Methodist Review* forever. For those who remain behind there is a strange stillness and the sense of the withdrawal of a master spirit. For him has come emancipation, glorification, coronation.—ASSISTANT EDITOR.

THE NATURE AND THE PLACE OF PREACHING.

AMONG the many enduring institutions of society the preaching of the Gospel holds a peculiar and a distinguished place. No student can contemplate the custom in its structure or its application without discovering certain inherent characteristics which distinguish it from all other human performances. Its etymological basis is an instructive study and a proof of its superior claims. As to its antiquity, history shows that its earliest practice was contemporaneous with the founding of the New Testament Church. Its relation to the holiest impulses of the human soul clothe its frequent performance with veneration. Its aim in the regeneration of the heart and in the ennobling of the individual life lifts it above all merely secular employments, however dignified. Following its unbroken observance down the centuries, its present practice is well-nigh universal. Its plainness of speech and its boldness of utterance suggest an unwavering, unnatural, unearthly courage on the part of its exponents. Its sublime consequences in the reformation of men and the transformation of national life are a proof of its unique place among the institutions of mankind; and its constant observance, with its perpetual influence upon personal life, give an enduring charm to its contemplation. To write of its nature and its mission is, therefore, a pleasing task, and one that is always germane to the pursuit of theology.

As an institution preaching is divine in its origin. The most casual examination of the Old Testament Scripture proves the claim that it was not a part of the patriarchal system or a custom of the Jewish dispensation. Neither the official words of the judges, the poetical compositions of David,

the oracular and valuable utterances of Solomon, nor the arousing messages of the later prophets to the rebellious people might be denominated preaching, in the scholarly signification of the term. The word has a place only in the Christian vocabulary, as the practice has had its observance only in the Christian ages. The familiar words of Eadie have a new force and beauty as bearing upon this position:

The inspired men under the Old Testament did not preach. They proclaimed the will of God in a variety of forms. Moses enacted statutes, prescribed and predicted national results as patriot and legislator; Joshua after his sword was sheathed swore the nation to fidelity; Samuel judged and taught with divine authority; David sang as saint and king, and gave utterance to emotions common to the Church in every age; Elijah challenged and battled for God in days of idolatrous degeneracy; Solomon embodied his experience in pithy and pointed sentences. The prophets, as a body, portrayed present obligation and future crises. The burdens pronounced by Isaiah ring over Babylon, sweep through the wilderness, and are borne up the Nile. Jeremiah, Ezekiel, and Daniel interest themselves with national affairs and theocratic history. Obadiah seals the fate of Edom, and Haggai and Malachi censure the selfishness of their age. These old seers foretold Messiah, but did not exhibit him. They pictured him, but did not preach him.

But with the establishment of a new Church, which is to be time-long and universal, a new order of evangelism was instituted by the great Founder. In his assignment of specific duties to men the underlying thought of the New Testament record is that of their ambassadorship. They were not to speak for themselves; they spoke for another; they spoke for the Almighty. As an intimation of the divine establishment of preaching—and it is sufficient to point this out in suggestion rather than to attempt its proof by elaborate argument—the significance of such a New Testament form as *κηρύσσω* is pertinent and forceful. Translated more than fifty times in the English version of the New Testament as “preach,” and occurring more frequently in the original than any other term, unless it be *εὐαγγελίζω*, its meaning is that of publishing or proclaiming, as of one “acting by authority.” The preacher is a “herald,” crying aloud to the sons of men the message of the King. Of a similar force is such a form as *ἀποστέλλω*, occurring in such a forcible passage as Rom. x, 15. The early apostle was “one sent forth” to the Gentile world on a mission whose transcendent importance baffles human thought. Nor to linger on verbal forms and peculiarities of etymology, though the critical study of the Greek text is of prime value, the whole genius and trend of the Gospel are in line with the thought that the preacher is a *sent* man. The command to him is “go.” The extent of his service is that he go “into all the world, and preach the Gospel to every creature.”

In pursuance of the thought that the preaching of the word is thus a divine institution it is instructive to notice the detailed provisions of Almighty wisdom for its best performance. A definite place has been provided in the divine economy for Christian preaching. To secure its uninterrupted delivery and to separate it from the distractions of the world in order that it may have its full effect on men, a sanctuary has been raised and dedicated to its holy uses, into whose quiet the merchant man

with his paltry wares may not intrude, or the political declaimer with his strident voice. A distinct day is also set apart, among other reasons, for the celebration of preaching, when commerce furls its sails so far as possible and rests upon the seas; when trade stops upon the streets; when men have abundant opportunity to enjoy the advantages of preaching and to meditate upon its claims. A peculiar text-book is also employed in the maintenance of the institution of preaching. Unlike any volume it is of modern composition; fearless in its denunciation of human vices; imperative in its demands upon human love and service; and above all things bearing upon its face the indisputable evidences of its inspiration. And the presence and operative power of the Holy Spirit are the supernatural sign which accompanies the words of the Christian ambassadors, and are the perpetual seal of the truth in the hearts of men. Says Kendrick on the holy origin of preaching:

It is obvious that the oral preaching of the Gospel is divinely enjoined in the New Testament, and is that which the departing Saviour instituted as the grand means of evangelizing the world. . . . Nothing reaches the human mind and heart so quickly as the fresh and living utterances from kindred hearts and lips; and we may well believe, therefore, that the office of preaching and the divine credentials of the preacher have their source equally in the authority and the wisdom of God.

As a divinely appointed institution the benefits of preaching are an inalienable part of Christian history. Since fruits are the true test of institutional as well as individual living, the results of preaching have exemplified the wisdom of its holy Founder in its ordination, and have justified its continuance till the present. No chapters in the ample volumes of historical theology are more fascinating than those which outline the methods, the growth, and the moral influence of Christian preaching. As to the patristic times, Justin Martyr gives a satisfying glimpse at the manner and purposes of preaching in the second century:

On the day called Sunday, all who live in cities or in the country gather to one place, and the memoirs of the apostles, or the writings of the prophets, are read as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things.

Tertullian, as an eye-witness, also adds his confirmatory word concerning the value of early preaching in the following historic statement:

We assemble to read the sacred writings, to draw from them lessons pertinent to the times, either of forewarning or reminiscence. However it be in that respect, with the sacred words we nourish our faith, animate our hope, strengthen our confidence, and, no less, through the inculcations of the precepts we confirm good habits. In the same place, also, exhortations are made, rebukes and sacred censures administered.

Thenceforth the beneficial consequences of preaching were the perpetual credentials of its divine selection. From Origen, "the first preacher in the modern sense," to the pulpit of the present day, the oral announcement of the Gospel has been accompanied with peculiar and heaven-attended benefits. We must confess large concurrence with the view that the subordination of preaching in the fifth and sixth centuries to ritualistic

services and the later frequent cessation of the voice of the preacher in the Dark Ages, may have been among the causes of the degradation and corruption that followed. The final history of Christian preaching has not been written. Could such a volume be constructed—from the day when Peter, filled with the Holy Ghost, preached the first formal sermon of New Testament Christianity—it would contain more than the biography of many great ambassadors of the faith, or the changes in homiletic practice, or a suggestion as to the alterations in church architecture through the centuries; it would also set forth as the great feature in the history of Christian preaching the exceeding benefits that this practice has brought to the nations of the world. As the warp and woof in the great fabric of righteous living which has been woven in the loom of the ages, not to give preaching its due prominence is to disdain the evident teachings of ecclesiastical history.

As a divinely ordained and continuous institution preaching has an unspeakably important mission to the modern world. The charge that the pulpit is declining in its power is most serious. Such suggestions of diminished resources or of weakening influence as may be found in a volume like Mahaffy's *Decay of Modern Preaching* cannot fail to prompt a train of inquiry as to the fact and a sense of sadness in view of its possibility. Yet it is a hopeful sign that the mission of the modern pulpit is thus a matter of earnest inquiry and even of variance of opinion. We are far from believing that this ancient means of enlightening, renewing, and ennobling men has lost its primal force. The responsibility of the pulpit was never so great in human history as at the present day. The growing accessibility of the Orient nations, as the opening of Japan to western emigration, adds to the obligation of the pulpit. The mastery of each new language of the heathen world for the purposes of commerce increases the duty of the Christian Church to preach the Gospel in the unenlightened regions of the earth. Wherever humanity is, in its perplexities and needs, the pulpit has its unspeakable obligation.

And it is an incidental proof of the divine nature of the institution of preaching that it has the power to adapt itself to the changed conditions of humanity and to the practical needs of the great earth to-day. We must dismiss the idea that its function is to only discuss the merits of antiquated and musty doctrinal definitions; to trace in languid and lackadaisical speech the ancient biographies of the Scripture, without application to the needs of modern listeners; or to attempt in visionary and nerveless sermonettes the description of the heavenly grandeurs. To claim only this for the pulpit is to burlesque the holy institution. Right preaching will be in closest touch with nineteenth-century needs and problems. Right preaching will be practical, because life, with its pressing responsibilities, is practical. Right preaching will teach the need of everyday graces to adorn the everyday associations of home and shop and street. Right preaching has the privilege, even the duty, to discuss the Homestead disagreement. Right preaching will help to rectify every dispute between capital and labor, and has a heaven-given mission in the settlement of all

the burning sociological questions that are upon the age for adjustment. The good bishop in *Les Misérables* had such a conception of the functions of Christian preaching, and worthily wrought out that conception in his official service. The pulpit is a divine gift to the modern age. Its preaching is to those that perish foolishness, but to the saved it is the power of God.

As a divinely appointed and historic institution, with an incalculable mission to the world, the preaching of the Gospel should command the largest resources of the age. Upon no modern custom whose aim is the betterment of men are more criticisms heaped than on the doctrines and methods of the present pulpit. Its very conspicuousness is its danger. To all who are in familiar touch with the community the caustic, unsympathetic verdict of the masses upon the inefficiency of preaching is one of the distressing signs of the times. Its teachings, when conformable to the older orthodoxy, are obnoxious to the æsthetic tastes of the age. Its methods are subjected to that satirical and microscopic scrutiny with which the bad has always judged the good, and are suffering under the excessive test. The pulpit, in fine, has fallen upon times as evil as any in its long centuries of institutional life. The danger is not from the sword of the persecutor, the blood-red jaws of lions, or the inquisitor's rack; it is found in the apathy of men, their growing indifference, their withering scorn.

But if the Church will learn from the world in true Christian humility it must perforce be profited by some of the rebukes of its unsparing critics. The charge of undue sensationalism should not be disregarded. So far as the claim is valid, the ministry of the Lord Jesus have no right to show their disregard thereof. The Christian pulpit, with all its sanctities, should not be made an auction-block for the sale of cheap literary wares. The legitimate message of the pulpit, like the institution it represents, is divinely given. Paul's command to Timothy is his injunction to the last minister of the dispensation, "Preach the word;" and the itinerancy of all Christian ambassadors is to be like that of the apostles after the dispersion, who "went everywhere preaching the word." The charge of lack of originality in pulpit methods is another vigorous accusation that may not be ignored. By a critic of these methods it was lately charged that not one minister in a thousand possesses originality. The coming twentieth-century preacher should throw off the senseless trammels imposed by custom, as the holy mien, the sepulchral tone, and the earmarks of the training-schools, and, in the best sense of the term, should be himself. The coming preaching must be practical. It must have the nutritive quality. The age, with its tremendous burdens, its keen heart-aches, its disgust with the philosophies, goes to the Church for rest, for sunshine, for food. To teach aught else than the practical, pertinent message which the Lord himself would preach to men were he again incarnated is a low interpretation of the holy calling whereto men are called. The coming pulpit must also exhibit the emotional quality. The final appeal of Christianity will always be made to the heart, and under

this assault the inner citadel will fall. And the Church, besides, needs more than mediocrity in its future pulpit. Men must not seek its height as a doorway to social position or as a refuge from unsuccessful service in other professions. The best brain, the best heart, the best soul are needed in the twentieth-century pulpit.

As a preparation for a service so holy, so far-reaching, so fraught with the destinies of immortal souls, the theological school was never more necessary. In its ample curriculum, the exceptional quality of its professorships, and the constraining power of its religious life its mission to the ministry of the future is enduring. The world will always listen for the voice of the true preacher. And so is the holy institution of preaching to continue, in enlarging force and grander consequences, until the voice of the human messenger is lost in the sound of human praise, "as the voice of many waters," before the throne.

JESUS AND THE SABBATH.

THE antagonism between Jesus and the Pharisees was never more pronounced than on the subject of the proper observance of the Sabbath day. To the Pharisees the Sabbath was a matter of regulated ceremony and usage, and nothing else. They did not understand that this, as well as the other institutions of Moses, might have a spirit and life as well as a form. Under the prescriptions of the Pharisees the formal observances of the day swallowed up everything else. They constantly and systematically misunderstood the principle that the chief intent and worth of the ceremonial law was to interpret and support the greater moral law. And when they saw that Jesus, on the other hand, as constantly and systematically ignored the mere form, though he yet preserved the substance; when they found that he depreciated the outward ordinance and held it subordinate to the spiritual element, they assailed him as a violator of the law and an enemy of Moses and the institutions of the fathers.

The position of Jesus as to the Sabbath is best understood by taking into view the original institution and intent of this day of rest—the laws by which it was guarded, and the additional prescriptions with which the Pharisees had loaded it down and warped it from its design. The Sabbath was a day set apart for peculiar uses. When it is said that God hallowed the Sabbath day, the meaning is that he consecrated or set apart this one seventh of the time to other than common purposes. Essentially all time is alike. The Sabbath does not differ in itself from other days, but only in the intention of the Founder and in the difference of men's occupations. It is statute law, divine or human, not natural law, that establishes the distinction. The law of the Sabbath commanded that on that day the ordinary secular occupations of man, and the corroding, absorbing cares of the six days, be suspended, and a period of physical rest and recuperation and a period of spiritual culture and religious exercises be enjoyed in their stead.

Clearly the Sabbath was not an ordinance of restraint upon the liberty or the enjoyment of men, and of bondage to a cumbrous and vexatious ritual. It was an indulgent and beneficent relief from the anxieties and disabilities of the secular week; it was a merciful privilege and enfranchisement to men overburdened with care and toil, not an austere task and restriction to their gratifications. Jesus declared it a day "made for man." To the largest part of the race their days must always be days of toil; the Sabbath was mercifully provided as a day of rest, of physical rest from toil. In the Mosaic prescriptions made for a people as yet of little spiritual insight, of limited religious culture, this external, humane feature was made especially prominent and impressive. But it was also made imperative; not only was it the privilege of the Jew to rest, he must rest, he and all that were his: "The seventh day is the rest-day of Jehovah, thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou."

The need, in a physical point of view, of a regularly recurring period of rest, or of a change of occupation, is almost universally recognized. The basis for this is found in the facts of physiology, of political economy, and of public order. If long experience has made anything clear it is that uninterrupted or unvaried labor, whether corporeal or mental, is not conducive to health, wealth, or happiness. Some relief from labor, some variety in occupation, is everywhere found indispensable to keep the body and the mind in the best working condition. No doubt the just ratio of rest to labor varies with the character of the individual or the exhaustion from his work; but experience shows that for the average of men one seventh of the time is an adequate measure. This is the amount originally fixed by divine appointment, not discovered by human experiment, not ascertained by intuition, yet precisely meeting the wants of human nature.

It was, however, chiefly in its moral bearing that the Sabbath "was made for man." The spiritual nature, not less than the physical, needs culture, and demands its set seasons for attention to its wants. These interests are of a higher character than the other, as the immortal soul is of more worth than the perishing body. And to secure these higher ends the Sabbath was ordained, a day separated for religious duty, a day for worship and communion with God, as well as for rest to the tired frame.

Such were the two aspects of the Sabbath in its original constitution. It was a holiday; it was a holy day. The one looked to man's physical, social, temporal welfare; the other to his religious, spiritual, eternal well-being.

But it must be noticed that the work prohibited in the decalogue was always the ordinary work of the secular week, the servile work, the gainful work, which, unrelieved, absorbs and hardens the unspiritual man. It was the absolute compulsory cessation of this corroding work that constituted the "rest" of the Sabbath. Other works, the works of necessity or of mercy, were left as obligatory on the Sabbath day as on any other.

No act of duty, or of benevolence, or even of hospitality, was forbidden, nay, was not rather enjoined. But, to make the dividing-line distinct and easy to observe by even the thoughtless, everything was prohibited that partook of the nature or encroached upon the sphere of secular work. Thus, on the Sabbath day the Jews were not allowed to "kindle a fire"—that is, for cooking, lest it might run into servile work; but certainly fire for comfort was not prohibited. They were to "carry no burdens," lest it might verge upon traffic, but it could have been no violation of this provision for a housekeeper to regulate the affairs of the house, or for a sick man to carry his pallet from place to place. They were not "to go out of their place" on the Sabbath day, lest they might be led to travel for gain or business; but not even Pharisaic perversity could warp this into an absolute prohibition against going out of the house; and they compromised between the letter of the law and their proneness to a rigid interpretation of it, by fixing arbitrarily the limit for travel on the Sabbath at two thirds of an English mile, and counting this as the maximum for a proper "Sabbath day's journey." They were not to "think their own thoughts or find their own pleasures" on the Sabbath day—that is, there should be no planning or scheming on this day for the conduct of their business or for their amusements. But while all the customary business occupations were thus prohibited, the ordinary forms of domestic and social comfort were freely allowed if not enjoined. The intention of the day was wholly merciful and beneficent. The Sabbath was designed to be a delight, not a grievous yoke; it invited to rest, to happiness, to grateful remembrance and worship of God. There is nothing in the history of the day, or in the earlier and normal observance of the day by the Israelites, that justifies us in thinking of their Sabbath as a day of undue or unwelcome restraint. It was not a day of fasting, a day on which man was to afflict his soul, a day of austerity and self-mortification. It was a feast, not a fast. Its rightful observance not only did not repress, but it encouraged and quickened the natural and innocent gladness and joy of the heart, the social enjoyments which make the home and the community an attraction, a gladness, and a safeguard. We know that hospitality was customary on that day. Not even the Pharisees ventured or desired to change this feature of the original Sabbath. Our Saviour is expressly said to have been entertained as a guest on a Sabbath day, in the house of one of the rulers of the Pharisees. And it is thought by many critics that the supper, or reception, given to Jesus and many other guests, at the home of Martha and Mary, "six days before the passover" (Friday), was on the Sabbath day. It was his last Sabbath day on earth, yet he spent it in social communion with his friends before his death.

Such was the free and joyous character that belonged to the Sabbath of old under the wise and lenient legislation of Moses. If his legislation in this regard was stern in any particular it was mercifully so in the interests of the congregation at large, lest some single one, or a few, by setting the law at defiance, might early bring it into contempt and defeat its gracious provisions. The sudden and exemplary severity in the case of

the man who gathered sticks on the Sabbath was needful at the beginning, and did not need to be repeated.

But these gracious and merciful features of the patriarchal and Mosaic Sabbath, the zeal and the calculated misinterpretation of the Pharisees, devotees of a rigid formalism, quite distorted into a travesty of religion and into a superstition and a bondage for the souls and the activities of man. The outer fulfillment they exalted into the essence of the law, and lifted the formal observances above the spirit of the institution. Or rather they annihilated the spirit of the day; they left it but an empty form. They made the law of none effect by their traditions. Much of this traditionalism is remarkable for its ingenious perversity. The many illustrations of it given in the New Testament show to what frivolous results a conscience that is no conscience, but only a hypocritical acting of a part, can lead man. We give one or two of these instances.

An incident described in the twelfth chapter of Matthew first brought the Pharisees and Jesus face to face on this matter, and will show how diversely they looked upon the Sabbath. One Sabbath morning, probably in April, in the second year of his ministry, Jesus and his disciples were passing along the lane through the ripening fields of grain. The disciples, even if they had not yet caught their Master's notions with regard to the Sabbath day, were Galileans, and quite free from the minute scrupulousness of the Pharisees; and they began to pluck the heads of the barley and husk the grain, rubbing it in their hands, that they might eat and satisfy their hunger. Instantly the Pharisees, who were watching to find fault, began to charge the disciples with violation of the Sabbath in thus "working" on the holy day. But Jesus replied that the letter of the law must be interpreted by the spirit of the law, and that the circumstances of the hungry apostles justified their act. He reminded them that the history of the nation supplied numerous instances in which the rigorous prescriptions of the Levitic law had been, and still were, violated for necessity's sake, or for mercy's sake, and properly so. The law forbade that any one should eat the showbread but the priests; yet once, when famishing, David, who was not a priest, ate of the loaves with the high priest's connivance and was blameless. The law forbade any work on the Sabbath, yet the priests constantly "profane the Sabbath," if this be a profanation, "and are blameless." Their sufficient exculpation was that they were engaged in the necessary services of the temple. But here—the Saviour went on to say—here in the case of these disciples is something* greater than the temple; here are men, men suffering with hunger. If ye had but understood what God meant when he said, "I will have mercy and not sacrifice," ye would have known how much better men are than empty forms and rites, or even than the temple itself; how much the living spirit of the law is above the dead husk of the letter. And then he added the principle which decides in every case of doubt, which is a simple, safe, universal, perpetual solution of all scruples: "The Sabbath was made on account of man, and not man on account of the Sabbath."

* The word in the best editions is *neuter*, 71.

The substance is always better than the form; if the two come into conflict, if the letter obstruct the spirit of the institution, both reason and mercy should incline us to the largest liberty. The Sabbath was made to promote man's interests; if the too rigid letter of the law contravenes these interests he who is the Son of man is Lord also of the Sabbath, and passes beyond the letter, that he may the better compass the intent of the law—man's greater and higher good.

Another illustration showing how widely Jesus departed from this overstrained Pharisaism was given on the following Sabbath at Capernaum. As he was teaching in the synagogue there was present a man having a withered hand. This man had probably been drawn to the synagogue in the hope of a cure, and was understood to be a candidate for the Saviour's mercy. The Pharisees stood watching whether he would heal him on the Sabbath day, that they might find occasion to arraign him for violation of the commandment and thus put him to death. They are represented in their eagerness as having challenged him to this "work," by asking him, "Is it lawful to heal on the Sabbath days?" knowing very well, as their crafty question shows, what his answer would be. But Jesus perceived their malice and retorted the question on themselves with an unexpected addition: "Is it lawful on the Sabbath days to do good, or to do evil? to save life [as I am in the way of doing], or to kill [as you are at this moment planning to do with me]?" The thrust was too direct to be parried; a thunderbolt could not have smitten them more suddenly or a flash of lightning revealed the secrets of their hearts more clearly. No doubt every person in the synagogue saw it and enjoyed their confusion. They were caught on the horns of a dilemma. An answer to either alternative would have been their own self-condemnation; and they were silent. Their malice at the first, and their silence now, excited Jesus's anger; and with a look of rebuke and of grief over their hardness of heart, but vouchsafing them no word more, as men too stubborn for argument, he turned to the man and said to him, "Stretch forth thy hand." What! stretch out that palsied, withered hand! It was an impossible task; yet faith surmounted the impossible, and the work was done.

Did Jesus dishonor and do away with the Sabbath? No! He honored the Sabbath, the Sabbath as it was first established and purposed of God. But these absurd refinements upon the legislation of Moses, these oppressive perversions by the Pharisees, he met with just contempt and rebuke, and by his opposition to their traditions he attempted to reinstate this sacred day of rest in the place which it once had held, as the defense and comfort of man, not as their tyrant and fetter. He taught that man is greater and better worth than any institution. Man was not made for the Sabbath, but the Sabbath was made for (on account of) man. The Sabbath was made to help man, to alleviate his inevitable burdens, not to impose new and heavier and harder ones. The Pharisees reversed all this. They turned the blessing into an oppression. They bound heavy burdens and grievous to be borne, and laid them on men's shoulders. It was the Sabbath of the Pharisees, and not the Sabbath of Moses, which Jesus

opposed. He said nothing and did nothing that Moses himself or any ancient Israelite could have interpreted into disrespect of the Sabbath or into a purpose to abrogate it. He always observed it himself, he taught his disciples to observe it, and by his words implied its perpetual validity. If we had nothing else, the simple fact that the Sabbath was perpetuated in the Christian Church—the day only of its celebration being changed—shows that Christ's influence must have been not only not adverse, but altogether favorable, to the Sabbath. He claimed to be Lord of the Sabbath; clearly not with a view to abolish it—for that would not be lordship—but to restore it, to interpret, and to regulate it.

And so the Sabbath, the Mosaic-Christian Sabbath, of which our American Sabbath is the best type, remains obligatory on the Church and the world. It stands on the same immovable foundation as all the other commandments in the decalogue. While the decalogue stands unrevoked let men rest from their work on Jehovah's Rest-day.

MORAL REFORMATORY MOVEMENTS IN OUR GREAT CITIES.

ONE of the great battles of western civilization is to be fought and won in the purification of the American city. Concerning the abundant opportunity for such reformatory work there can be no difference of judgment. Our great centers of population, in respect to their moral condition, have a close kinship to the metropolis of antiquity and to every contemporary city of the eastern world. Although they may not be as depraved in spirit or as vicious in practice as the cities of antiquity, where Christianity had not entered as a leavening force and whose ruin was among the doleful prophecies of the Scripture, yet the wickedness of the best of our American cities must be confessed. Although such beneficial influences as those of climate, social convictions, the responsibilities of universal citizenship, and the condemnation of the Christian Church upon unrighteousness are also predominant, yet the open exhibition of degradation and sin in its manifold forms is the sad spectacle everywhere seen in our corporate life. If through the presence of the Gospel the modern city was never better, through the presence of the evil it was never worse. Any one of the moral irregularities and crimes that mark the living of the American city would seem an adversary too formidable to overcome; while such combined and malign evils as slander, arson, extortion, theft, cruelty to childhood and animal life, drunkenness, gambling, carousal, lust, Sabbath desecration, anarchistic plottings, riotings, form a phalanx of vicious forces to which victory seems pledged in the very outset from sheer force of circumstances, and to battle with which calls for the heroism of story.

But the necessity of such reformatory movements as are projected and already initiated in various of our chief American cities will be likewise admitted. The importance of the city as a center of influence in arts, learning, legislation, morals, religion has passed into the most familiar of

truisms. And all that is conceded to the city in general, in this utterance, must be granted to the American metropolis. As to the past, the larger contribution of the rural life to the national progress is one of the lessons of the previous four centuries with which the historian is familiar. Even in so late a period as the continental days the gift of leaders from the American villages to the army and the national Congress was inestimable. The country, no less than the city, won the War of the Revolution and helped to lay the foundation-stones of the new republic. John Adams and Thomas Jefferson were country-born; Washington went out from the reposeful quiet of Mount Vernon to his immortal work. But as to the present, the American city, with exceptions, has become the controlling factor in the national career. In 1890 it is estimated that more than eighteen millions of the people of the United States lived in cities having a population of over eight thousand. By the census of the same year sixteen cities of the republic counted a population of over two hundred thousand each; twelve more over one hundred thousand; and twenty-two more over fifty thousand each. Boston, long since departed from her puritanic principles; New York, with her cosmopolitan interests; Philadelphia, eminent in conservatism; Washington, as one of the greatest centers of the world's legislation; Chicago, ambitious for size and power; St. Louis and New Orleans, with their luxurious tastes and exuberant living; and San Francisco, as the autocrat of the western coast, hold the destinies of the American nation in their keeping. The philosophy of human living justifies this claim.

In the conviction that the great centers of population thus hold the primacy of influence certain promising movements in moral reformation are now developing in some of the chief cities of America or are in established progress. But because for the most part they have not passed the experimental stage the methods to be followed in their enforcement call for immediate and cautious consideration. Admitted the timeliness of the movement and the combined counsels of the wise, the most philanthropic, the best should be applied to the determination of these methods, whose settlement and application are pivotal points in the well-being of the nation.

I. On the choice of right leadership it is evident that no small portion of success must depend. To the rule that all great advances in politics, education, civilization, ethics, religion turn on the personality of some individual of appropriate abilities for command and seemingly raised up by Providence to do his special work, the case of the leader in city reformation cannot be an exception. All the prime qualities of command must inhere in him. In so crucial a battle as the friends of righteousness desire to wage with the powers of evil and in which the issues are of such incalculable moment, the interests of the cause must not be jeopardized by the employment of unworthy or unqualified directors. Nor is it difficult to catalogue the excellences that the great leader in municipal reform must possess. Negatively, he must not, as a bidder for applause, pose in a sensational attitude before the public gaze. The people, at the

best, will not always praise his processes of work, however legitimate and commendable they may be, inasmuch as their light is less than his, their convictions less pungent, their loyalty more wavering. Usually he is the pioneer to mark the way in which his followers are to walk. As such he must journey far in the van, where the plaudits of men sound dim and uncertain. What conviction says—not what men say—is to be the law for him. Negatively, also, he must not fear the force of opposition. No man ever engaged in such a contest—a contest in which certain well-advertised leaders in some American cities are being tried to the uttermost—who has not been assaulted as by all the malignant forces of perdition in combined array. Such a battle is no place for cowards. Timorousness of leadership means overwhelming defeat.

But some of the positive elements of strength which the leader in this reformatory work must possess also suggest themselves for enumeration. He must be a master of men. He must be gifted with a keen knowledge of human nature in its worst and its best phases, its great strength and its incredible weakness; he must understand the foibles of humanity, and must comprehend this fundamental truth, which is for all nations and centuries, that mankind waits to be led and will ever wait supinely for a leader. To know men seems such a necessity that we are impelled to serve a warning on all the constituents of our American cities where the impulse for reform is beginning to stir the hearts of men against enlistment for service under any leader, of whatever other gifts, who lacks this prime essential. And such a man must and will be resourceful—more able than the Israelites to make bricks without straw; self-reliant when other men feel their weakness; fertile in expedients; systematic in his methods of procedure, and far-reaching in his work. This means that he will be full of faith in the essential righteousness of his cause. Even in a smaller and less momentous contest depreciation is defeat. John, the forerunner, believed in the purity of his mission. Wilberforce felt himself in championship of a philanthropy too holy to be overthrown. Elizabeth Fry and Dorothea Lynde Dix allied themselves to the forces of the heavenly world in the reformatory work they wrought, and drew their pledge of victory from the skies. No less than they must the reformer of whom we write believe in his great mission. The salvation of our American cities, where vice flourishes as in tropic luxuriance, turns, among other things, on the leadership of those whose souls thrill with the righteousness of the cause they champion.

If such a leader, whose negative and positive virtues we have in part intimated, seems difficult to find, for that we are not responsible. We have, nevertheless, drawn the picture of the true commander, whose presence and participation will give an inestimable impulse to the reformation of American corporate life. The difficulty of finding the ideal administrator should not bar his just portrayal. And, unless our inference be wrong, there is danger from faulty leadership in the administration of the reform movement in some of our American cities. Poor command is worse than none. Not tyros, not verbose sensationalists, not upstarts

ambitious of personal fame should take the lead, for such leadership will prove the millstone to drag down the most righteous cause to ruin.

II. An aroused public conscience is another prerequisite which we would point out as necessary in the reformation of our great cities. With the better-thinking in the community is lodged, after all, the enforcement of already existing laws for the suppression of crime and the institution of new movements for the radical extermination of evil. Where the ideal leader guides whom we have sketched, an ardent, united constituency must follow. While the public conscience sleeps the reformer's hands will hang idle. And such apathy must now be charged to some degree upon the friends of morality. A wild rush for wealth in these latter days, a love of effeminate and distracting pleasures, and an accompanying indifference to the higher interests of the community are the successive steps in the process of neglect that has come upon the land. The legal provisions for the suppression of vice in our many cities and States, imperfect though they may be, are far in advance of the efforts made for their enforcement. In most of our leading American cities sensible and somewhat vigorous statutes will be found in existence, having relation, for instance, to the closing of the saloon on the Sabbath, the suppression of gambling, and the restriction of the social evil. Let the responsibility for the continuance of these monstrous evils be placed where it rightly belongs. We must charge upon the indolence of the public conscience the wretched traffic in intoxicants that is illegally going on in forbidden hours; nay, upon this indifference, the continuance in any form of the sale of accursed liquors and the perpetuation of the universal suffering which liquor brings. We must charge upon the dormancy of the public conviction the tolerance of baser social irregularities and the continuance of that towering evil in American life, the shameless lottery, with gambling in other forms. We must charge upon the lukewarmness of the better part of the community the most that it suffers from evil of every sort. The arousal of the sleeping public conscience is the first necessity in our great city reforms; and a conscience so awakened is the most resistless force on earth. As a concrete instance of what an awakened public sense may do the case of a forward movement in San Francisco, lately initiated, is to the point. A recent correspondent of the *Christian Union*, after describing the prevailing and great vices of that far western city, discovers the principle of reform we suggest in his narration of the uprising of indignant and consecrated workers in that needy field:

The present movement against the "dives" has taken the form of an appeal to the board of supervisors to so amend the ordinance as to leave the issuance of saloon licenses entirely in the hands of the police commissioners, thus abrogating the twelve property-owners clause. . . . A newspaper aroused the public to action, and its crusade resulted in a public mass meeting being held in Metropolitan Hall on Sunday, May 29. At this meeting there were present over two thousand clergymen and laymen, representing every creed, denomination, and religion. Eloquent speakers portrayed the monstrous evil of the "dives" and aroused the auditors to a high pitch of enthusiasm.

A committee of fifty citizens was appointed to secure signatures to a petition for presentation to the supervisors demanding the repeal of the twelve property-

owners clause, and also to form an association to be called "The Citizens' League for the Suppression of the Dives of San Francisco." It was also resolved to hold mass meetings every Sunday until the last "dive" in the city closed its doors. From that meeting two thousand earnest crusaders went forth into the highways and byways and the result of their labors is that the association is several thousand strong, and is backed by the good will of every public-spirited man and woman. To this committee of fifty was added an auxiliary committee of twenty ladies. The petition, which has already been presented to the supervisors, bears nearly ten thousand signatures. In view of the fact that the conventions to nominate candidates for municipal offices will soon meet and that the present supervisors are candidates for nomination, it is not anticipated that they will dare oppose the wishes of so many citizens. One "dive," the worst of the lot, has already been closed. Its license expired two weeks ago, and the League did such energetic work among the property owners that the proprietor found it impossible to secure the twelve necessary signatures. While the good citizens have been at work the "dive" keepers have not been idle. They have formed "The Licensed Taxpayers' Association." Backed by the power of money and the influence of the wholesale liquor-dealers, they hope to baffle their enemies. On the 27th instant the "dive" question will be presented to the supervisors in open meeting of the board. It remains to be seen whether decency and right or venality and might will triumph.

Such a pertinent and stirring story carries its own moral. The persistent action of these excellent forces that have been enlisted must accomplish the purification of their great city. Nor of San Francisco alone. "Venality and might" will everywhere go down in such a struggle; "decency and right" will inevitably conquer, or there is no expulsive power in virtue and no resistless dynamic quality in righteousness. San Francisco, if the new movement in her midst be as general and enthusiastic as the correspondence indicates, sets the example for all the cities of the republic. Let the uprising be undenominational, unpolitical, general, and there is no evil so colossal upon the western continent that the aroused public conscience may not sweep from the sight of men.

III. But such a moral purification, even under the favorable conditions of right leadership and of interested public approval, is not to come anywhere in the world except by slow and laborious processes. This is the genius of the Gospel. Reformatory work must germinate. Righteousness is "first the blade, then the ear, after that the full corn in the ear." Whoever undertakes to fight this supreme battle for humanity needs that full endurance which great strategists always possess. The sporadic transformations on the face of society which sometimes spring up in a night are short-lived; the reforms that are deep-rooted and enduring are the growth of slow years of development. Nor is this tardy progress a matter of surprise when the combination and the endurance of the forces opposed to reform are considered. Against the workers in the attempted suppression of the liquor traffic, for illustration, are arrayed, not only the great army of drinkers, moderate or excessive, scattered throughout the land, but also the retail dealers, whose business is in jeopardy, and the bonded liquor interest, with its many directors, its defiance of public opinion, and its overflowing treasury for defense. The effort also to enforce the keeping of the Sabbath will be resisted, not only by the lawless that are American-born, but by no small proportion of immigrants who have

retained on our shores their preference for the laxity of the "continental Sunday," and who join with the antisabbatarians of the land in their cry of assault upon personal rights and their demand for free pleasures on the holy day. In recent efforts toward Sabbath improvement in the near city of Newark the presence of the large foreign and un-American element in their midst has been a great obstacle in the way of reformers. So any attempt to suppress the curse of gambling will be resisted to the bitter end by the conscienceless proprietor of every faro bank, by all lottery associations, and by every illegal speculator whose cupidity leads him to profit on the investments of the simple-minded at the expense of honor. So, again, the extermination of the brothel meets with such resistance on the part of the hordes of the unholy that the task seems more difficult of performance than the incredible labors of Hercules. It seems a hydra-headed evil that will never down. Official complicity with crime also exists to retard the progress that reform would otherwise make. No blindness can hide the sight. Politics have invaded the hall of justice. The police officials of our cities too often befriend the very criminals for whom the law is in search. The venality of some court officials is a monstrous blot on the American judicial system. The administration of law and the punishment of criminals in some of our municipal courts has become the veriest travesty. The occasional abuse of the pardoning power serves as a hindrance to the enforcement of justice and to an unqualified reverence for the sanctity of the law. Of the official alliance with vice in St. Louis the correspondent of the publication before quoted gives some pertinent and striking illustrations. Five years ago, in the First District Police Court, there were 4,606 convictions and 3,392 acquittals; in the last year there have been 2,433 convictions and 6,073 acquittals. The cases before the court have increased six per cent, while fines have decreased forty-two per cent, and the amount of money collected seventy per cent. In the higher courts a condition equally disgraceful exists. Forfeited bonds are scarcely ever paid; cases are frequently dismissed when evidence is sufficient for conviction; and criminals guilty of larger offences are permitted to plead to some trifling misdemeanor. Too common is such a story in our great American cities.

And vice, as we have suggested, is unchanging in its purposes. When virtue rests after some hard-fought battle and some real victory, straightway the evil springs up in new vigor and with stronger shouts of defiance. There is nothing so untiring in the universe as sin. The zeal for purification must be equally untiring and perpetual.

We are far from undervaluing the reformatory efforts that have long been prevalent and are now being prosecuted with vigor in our chief centers. If the great cities of the land and the earth were never worse, charity and reform were never so felt in crowded human life. As for the future, also, under the conditions we have indicated they shall be the agents in reducing to the minimum the suffering of humanity and in promoting such qualities as sobriety, industry, peaceableness, and ethical regard, that make for enduring city and national prosperity.

PROGRESS OF CIVILIZATION.

THE RESPONSIBILITIES OF CITIZENSHIP cannot be estimated. To speak lightly of the obligations which corporate association imposes upon men is to belittle one of the most solemn obligations of life. Wherever around the world one finds a true citizen, though under unfavorable governmental environments, he discovers one whose sensibilities are keenly alert to the performance of public duties. Neither the paralyzing influence of oligarchies nor the enervating atmosphere of the monarchical system altogether relieves him from a sense of obligation to the state. Solon, as a fabricator of Grecian laws looking to human equality; Curtius, in the days of Roman danger; Tell, in his unflinching consecration to the needs of suffering Switzerland; and Madison, among the continental patriots, are conspicuous examples of those civic virtues which every true freeman will show forth in his own place and time. Citizenship is a universal trust.

It is easy to catalogue some of the excellencies which the true citizen will thus exemplify. Aristotle has defined such a man as "one to whom belongs the right of taking part both in the deliberative or legislative and in the judicial proceedings of the community of which he is a member." If this definition of the great philosopher be enlarged to include also the duty of such participation, it outlines a prominent part of the responsibilities of the citizen. To interest himself in the legislative and judicial proceedings of the state, as many do not, is an unvarying obligation. Added to which service the ideal citizen will show himself a friend to public industries and improvements; will constantly lend his voice and influence for the maintenance of the moralities of the community; will prove a conservative counselor in time of public passion; will be concerned in all the philanthropic movements which are agitated for the relief of the distressed and poor; will stand as a friend of advanced education; and will maintain the institutions of Christianity in his community. For the interests of all classes he will likewise have an equal regard, the ideal citizen having been defined in this connection as one who "believes that all men are brothers and the nation is merely an extension of his family, to be loved, respected, and cared for accordingly." Without attempting to write a complete catalogue of the duties of this ideal citizen, along all the above lines he will find his obligations to constant service.

Whether the progress of men toward this lofty condition of citizenship is encouragingly rapid will be a matter for difference of opinion. The dispassionate spectator, as he looks abroad, will deplore the evil forces that seem at work throughout the commonwealth, subverting the spirit of true patriotism; will be deeply saddened by the sordid motives which actuate the average politician of the day; and will spurn the temporizing acts of many citizens of the state with whom sectional or class interests are a more impelling motive than the promotion of the abstract right. Every municipal or national election, like that through which the American people

are now passing, gives particular proof of the existence of these evils and brings to the front a host of noisy haranguers crying the party shibboleths, of bribers, manipulators of the laws of naturalization, and despoilers of the ballot box. But if the solemn fact of citizenship sits all too lightly upon the consciences of many, with others it is a weighty trust from Heaven. Such men keep their eyes upon the ideal. The right is their watchword; and for the promotion of the right they give voice, money, influence, and prayers. It is perhaps said, in these days of pessimistic lament over the decline of virtue, that such ideal citizenship is but a dreamer's fancy. Yet we should rather rejoice in the preservation of the sentiment in the hearts of so many. The patriotic examples of such heroes as Cincinnatus, Regulus, Kossuth, and Garibaldi have their faithful, if less illustrious, followers among all the nationalities of the world. Who doubts, for instance, the lofty purposes of Gladstone and many of his coadjutors? Or the exalted conception of citizenship held by Bismarck, now retired from official duties by the pleasure of the kaiser, but nevertheless an enduring force in the affairs of the Fatherland? Or the high ideal held by many American legislators in the national Congress? It would be an insult to the consciences and acts of men to deny that the leaven of pure patriotism is at work. Intelligent citizenship is not on the decline. In its continuance is lodged the hope of governmental perpetuation.

THE OWNERSHIP OF EGYPT is a question whose late revival should excite universal interest. Few lands of the East have had a more varied experience. In the enjoyment of a "well-organized and efficient government long before the national greatness of the Hebrews," and the center of riches and the institutions of civilization "when all the surrounding countries dwelt in the darkness of barbarism," the subsequent Egyptian record of loss of prestige and servile subjection to the domination of foreign powers is one of the strange surprises of international history. Tossed almost as a shuttlecock from one ancient kingdom to another, Cambyzes made the land a province of the Persian empire; Alexander the Great conquered its territory and there established the great center of learning which bore his name; the emperor Augustus transformed it into a Roman province; the caliphs seized it in the seventh century; the Turcomans and the Mamelukes successively held it in unwelcome subordination. Nor is the chapter which records its modern career less fascinating. As the eighteenth century ends Napoleon drives out the Mamelukes with his terrible sword and secures the French dominion at the Nile; Mehemet Ali becomes the Pasha of Egypt and establishes the nominal oversight of Turkey; England and France alternate in their direction of Egyptian affairs; by the Berlin Treaty the land essentially becomes a protectorate of the British empire; in 1882 the dispute arises between Egypt, England, and France as to the disposal of the Egyptian revenues; and still more recently France has looked with envious desire upon England's supremacy in the Nile country. If this historic outline be familiar, yet it justifies the claim that few

nations of the Orient, with their checkered careers, have experienced more striking metamorphoses than the country of the Pharaohs.

It is certainly a natural regret that this land, so rich in her history and possibilities, could not have preserved her autonomy. National decline and seizure by invading powers, no less than the reduction of the individual from freedom to bond service, is an unpleasant spectacle. Yet if the Egyptian autonomy cannot be maintained it is certainly in the furtherance of international interests that a liberal policy should be shown by the regnant nation in Egypt, both in justice to the subordinate people and to the outlying nations of the earth. The archaeological treasures of Egypt are inestimable. The whole land is a vast sepulcher of sleeping cities where an advanced civilization flourished, where teeming thousands lived, and where many of the contemporaries of the Scripture were found. Her white sands are the majestic funeral pall covering the mummied forms of princes and kings whose reigns were most eventful and composed many dynasties. And exploration has but begun in Egypt. Such a discovery as that at Deir-el-Bahari is but the first fruits in the harvest of the archaeologist; and whatever nation controls Egyptian territory should encourage the explorations of scientific societies and the search of scholars after the unknown data of her ancient history. The present possibilities of the Nile land are also deserving of development. It may be that its arid climate and its peculiar method of irrigation put a limit to its grain production and its industries; yet it is the duty of the dominant nation, whether England, France, or any other of the European powers, to foster all the possibilities of production in Egypt, and to do less is plain neglect of duty. But Egypt is, besides, a geographical center of the first importance. As the gateway to the East entrance must be kept open for the ships of all European and American nations. No prophet foretold, when the Israelites marched out of Goshen, that the Suez isthmus three thousand years later would be the water way for the commerce of Christian civilization. Yet along this tract of territory which the Jewish people trod, the vessels of many nations pass in the peaceful pursuits of trade. No better water course is there to India. Whatever the excellencies of the Cape of Good Hope passage, the Suez Canal has become an absolute necessity to maritime travelers. Not only England, which is perhaps most interested, but every nation of the earth, has a claim upon this open doorway to the East Indies; and no European power will be tolerated in the possession of the Red Sea unless it preserves this open passage to India for the commerce of the world. It would seem that England, under the policy of Lord Salisbury, has shown in many respects a judicious administration of Egyptian affairs. If so the European governments should curb their envy and be content with her control.

IS THE ENORMOUS INCREASE OF WEALTH in the United States prophetic of evil to American civilization? It is the age of the "billionaire." Within the memory of a generation yet vigorous a few hundred thou-

sands were reckoned an ample fortune, while the proportionately few who had by frugality and shrewd investment gathered together a solitary million were renowned upon both continents. But the pace for riches is now more rapid, and the standard of wealth is set far higher. Croesus has long since been eclipsed. With the development of ore mines, the rapid rise of land values resulting from the westward march of immigration, the accretment of capital from exportation and other sources of profit, a large harvest of millionaires has sprung up along our seaboard and through all our inland cities. The figures representing the national wealth are startling illustrations of these general statements. Exclusive of the vast amount invested abroad, and of valuable public property, the riches of the United States probably reach sixty-five or more billions of dollars. The increase in ten years from 1880 was more than eighteen billions of dollars; at which rate of growth it is reckoned that the wealth of the nation will have doubled itself in thirty years. Are these enormous figures, representing a wealth that is baffling to the thought, prophetic of disaster to the nation? There are those who see in such a phenomenal increase of riches a menace to the best interests of the republic. Employing the argument that the concentration of riches has marked the decline of all ancient civilizations, they contend that the application of the principle of nationalism to the industrial interests of the nation is the solution of the impending difficulty. Others, too, go to further extremes and see in the socialistic proposition for the redivision of property a deterrent to the impending doom. Without attempting argument at the present time with either of these classes we are, however, hopeful of better things for the American people, into whose keeping such resources have been committed. It is not applicable to recall the fate of earlier nations, whose riches proved the millstone which dragged them down, nor is it just to compare the conditions which then prevailed with the circumstances now existent. While there is undeniably an alarming misuse of wealth on the part of many suddenly rich, there is a corresponding employment of means with a carefulness and wisdom which is in the highest degree encouraging. The incomes of our millionaires are not altogether spent in the gratification of personal desires. Our many causes of charity furnish a channel for the development of philanthropy which did not exist in the Grecian, Roman, or mediæval civilizations. Education, with its increasing needs for colleges and universities, is continually fostering the benevolent spirit, while above all the genius of Christianity presides over men's hearts, in gracious teachings of the blessedness of giving, and maintains her world-wide missionary movements through their liberality. The introduction of Christianity alone, as such a factor in the lives of men, separates the American republic from all the nations of antiquity in the possibilities of permanency. We cannot, in view of these facts and others that might be given, talk the language of discouragement or feel that the increase of wealth is a necessary prophecy of ruin to the nation. The Almighty has yet incalculable purposes to work out through the treasures of the American people.

THE ARENA.

LAYMEN IN THE METHODIST EPISCOPAL CHURCH.

It is evident that laymen are in the General Conference as a permanent factor. The recent vote for an equality of members of both ministerial and lay delegates in the legislative body of the Church suggests that there is a very harmonious relation existing between these orders. There are no jealousies, nor is there a fear on the part of the ministry that the Church will be jeopardized in doctrine or polity if the ratio of laymen is increased. The minority vote that was adverse to submission expressed conservatism rather than opposition.

The purpose of this article is to call attention to the *kind* of lay representation that we find in the Methodist Episcopal Church. Our Church has always been noted for its complete mechanism in polity, and at the same time being thoroughly practical. As a propagandist it has no equal. Its forces are readily at hand and can be used for an emergency. Hence its fitness for mission work—to create a Church where none exists—and to keep the whole effective forces of the ministry in constant employment.

After the pioneer period of the Church was passed, it has shown great wisdom in adapting itself to acquired conditions. A great continent of thoughtful men and women has come into our possession. The ministry, who inherited the natural and providential possession of power, demonstrated their practical wisdom, as well as greatness of heart, by providing a place for laymen in the legislative body. It came without revolution on the part of the governed, and even without a formal demand.

It does seem that there is an opportunity for magnanimity on the part of the laymen such as distinguished the ministry more than a score of years ago. It is true that up to this date no *official* layman has used his pen to advocate the cause of the disfranchised members of the Church. Time, no doubt, will bring the necessary advocates.

In the last issue of the *Methodist Review* prepared by Dr. Curry (volume of 1887, page 706) an article was admitted favoring a more general recognition of the laity in our polity. This article was prepared by the writer for the *Review* at the suggestion of Dr. J. H. Potts, of Detroit.

During the last quadrennium more general attention has been called to these unrepresented members. The next four years will give opportunity for some practical plan to reach the adult membership, and thus increase a greater interest in the polity of the Church, and multiply a love for her institutions.

Our time has been taken in preparing a place for our young people, that they might be brought into closer relation with our church work. It was a point well taken in the last General Conference in framing the constitution that the Epworth League should elect its own president, subject to the approval of the Quarterly Conference. It adds greatly to the char-

acter of the young man that he has become, by his first vote, a ruling factor in a nation of sixty millions of people.

We need to cultivate a positive loyalty to our Methodism by attaching our people to it. To be governed without representation is not a pleasant reflection to the American mind. We have a lay representation which reaches about one hundred thousand of our *official* members. That may be termed class legislation of a peculiar sort for American soil. Its historic life will scarcely reach beyond a quarter of a century. Something better will appear.

There are about six hundred thousand members—having reached adult years—who have never been in official position. With the growth of the Church there will be an ever-increasing number of disfranchised members. If these were ignorant or unreliable there might be reason for continuing our polity as it is. In the great temporalities of the Church we need to have an educated responsibility. Our members ought to realize that it is "our Church." This cannot be as it should while those who have reached adult age are taught that they are a kind of an attachment to something of which they are simply a mechanism. Our disfranchised members are put to confusion by an abrupt putting of the facts, and there is no immediate probability that they will attain an ecclesiastical majority.

Every intelligent probationer ought to have in prospect an adult period of membership, when he will be called to share not only the financial burdens, but also to inquire into the construction and management of our polity. This will not be attained until he begins to discuss measures, and *determine* by a personal vote the kind of men who will legislate to his liking.

Appleton, Wis.

E. S. MCCHESENEY.

A PLEA FOR ORIGINALITY.

THE article entitled "Royal Seizure" in the May-June number of the *Review*, while it is ably written, and the astute author proscribes a certain form of plagiarism, treats the subject in a way not easy to understand, and seems to make the odious thing the legacy of the race and inevitable. I must also be excused for saying that he overreaches himself on his subject, especially with reference to *originality*, which he virtually excludes from the world. Surely a great inheritance has come to us from our forefathers, but we cannot admit that the gift of originality is lost. There are at least three important matters that enter into the subject that seem not to have been duly considered by the author referred to. *First*, that there are many persons of a similar type of character, the trend of whose thought is in the same direction, who live in different lands and ages. *Second*, that the causes and occasions that suggest and give rise to ideas are not confined to any one period or locality. And, *third*, that all human beings are susceptible of influences whence come thoughts and words and actions that are to them severally original. Now, admitting that there may be "nothing new under the sun," and that thoughts

expressed by those whose record is extinct or unknown do not destroy the originality of any others who may cherish and express them, we are ready to assert that the ideas and utterances of a youth or octogenarian of to-day are as original to either and to this generation as the same thoughts and expressions were to the thinkers and speakers of the first family of the race. And, as already intimated, as the power to think and the gift of speech are divine endowments, so do man's individuality and the inspiration that moves him come from the same source. I would emphasize the assertion that although intellect in its substance and form is God's creation, yet its exercise and the thoughts it cherishes are its own production. Nor can I admit with the author that "evil thoughts are God-given," for it is written, "My thoughts are not your thoughts, saith the Lord." The power to think is "God-given," but the thinking is man's work. The inspiration that moves man's intellect is both inward and outward. The divine Spirit is an inward oracle and voices himself in the human consciousness. Angels are God's ministers to men, and he sometimes kindles a star for the wise to follow, and causes an apple to fall in the presence of the philosophic observer. And from the beginning "the times and the seasons have been in God's power." Hence we find in the department of providence revolutionary movements and new departures in simultaneous action under different leaders who have no conscious communication with each other. And the same thing exists in the world of science. The *Review* writer seems to be at variance with himself respecting originality, for the position he takes is *original*, it would seem, unless he borrowed it from the judgment of those referred to by the apostle Peter, who say, "All things continue as they were from the beginning of the creation till now." So far as fundamental truth is concerned, throughout the realms of matter and of mind all originality belongs to God; and he has his secrets, and keeps the mystery "hidden till the set time" comes to reveal it; nevertheless, along all the lines of knowledge and thought, the well-instructed scribe, as the divine Teacher says, "brings from the treasury things new and old." The advice to assimilate the ideas and to imitate the manners of certain great men so as to don their individuality would produce a counterfeit, and be a good way to destroy at once one's own individuality and identity, and would be too subservient to be brave. An imitator often becomes a clown. How, I may ask, did Bishop Simpson, whom our author mentions, become what he was? Did he Simpsonize? Let every one read and inwardly digest and practice the thoughts and lessons of the great teachers, and in the absence of such advantages let them *commune* with nature, with their own hearts, and with God, and thus develop and adorn their own individuality, which is the "more excellent way."

The types of human individuality are as varied as are those of the beasts of the field, the fowls of the air, and the trees of the forest. Every man should think for himself, have his own standpoint of thought, consider and investigate the persons and phenomena around him, and improve and develop himself, and the "sum total" will surely show an increase in

the treasures of knowledge and truth at the close of every generation. Every man along the line of ages can be himself, and make his life as original as was Cain and Abel, or the sons of Noah in their generation. Indigenous fruits may become exotic, and both the one and the other may be cultivated by new gardeners in virgin soils.

To sum up the matter, let me say that history repeats itself, and revelation enlarges its role as time advances, and all past records are the textbook of the ages for the instruction of mankind. And in this school of knowledge all generations are alike pupils, and to make the most of it is a common privilege and duty; and in this way we may pay our indebtedness to those who lived before us by transmitting our gleanings to those who follow. And here the old and the new will blend in simple and majestic forms, and originality will be a continual quest. And in all this plagiarism need not exist any more than it becomes theft for the rising generation to speak the vernacular of its parents or of the country of its adoption. Plagiarism proper consists in copying the written or oral discourses or manners of others, and in passing it off for their own. In it there is nothing "royal." It is treason to all that is dignified and true. It is a creature of deformity, held in abhorrence by the ingenuous soul, and, like affectation, it is the scorn of common sense.

Woodlawn, Md.

B. F. PRICE.

ISSUE ON POPULATION OR AREA—WHICH?

In the July-August number of the *Review* T. A. Kellett takes exception to some numbers in the closing paragraphs treating of population and areas as given in my article on "The Doctrine of Pan-Slavism," which appeared in the March-April number of the *Review*. Taking it for granted that the square miles given in the areas of the Slavic countries mentioned in the article must be English, Mr. Kellett shows very easily and conclusively that I must be mistaken. I wish to say for the information of the readers of the *Review*, and especially for that of Mr. Kellett, that the square miles given in my article are not English, but German, and my oversight was in not drawing attention to that fact in a footnote. Bearing in mind that a German mile is a little over twenty times as large as the English, as any cyclopedia will show, it will be seen that the Bohemian kingdom (and here I must explain that this and all the Slavic kingdoms, as my article shows, are *such as the Pan-Slavists would like to have them*, not as they actually are at present—a fact which Mr. Kellett entirely overlooks) with a population of 9,000,000 will have an area of 36,000 square miles, or 250 residents to the square mile; the Serbo-Croatian kingdom, with a population of 8,000,000, will have an area of 90,000 square miles, or nearly 90 to the square mile; the Bulgarian kingdom, with a population of 6,000,000 or 7,000,000, will have an area of 60,000 square miles, or from 100 to 116 residents to the square mile.

Sistof, Bulgaria.

S. THOMOFF.

A FIELD FOR DEACONESES.

THE demands upon pastors in these days of large churches are steadily increasing. To hold congregations of intelligent people sermons must be something more than fervent exhortations. There is a necessity laid upon the preacher to dig in the mines of thought. It is not enough to vigorously pound the pulpit. Time must be taken for study.

The preparation of two sermons every seven days, however, is only a small part of the duty. There is a prayer and a class meeting weekly, and usually a number of important committee meetings. Then the Official Board, Sunday school teachers, Epworth and Junior Leagues, young people's associations, and missionary societies have monthly gatherings. Funerals, weddings, and conventions make further calls upon strength. The pastor who meets all these requirements and acquires himself creditably must be industrious.

But obligation by no means ceases at this point. Pastoral visitation is a very essential factor in the maintenance of active church life. Hundreds of calls must be made in the parish every year. Pulpit ministrations, be they never so eloquent, cannot take the place of personal contact. Visit his people the preacher must, but many find that when they have gone to the limit of physical ability they have failed to properly provide for the needs of their field.

All this takes no account of unreached masses within a short distance of sanctuaries. By a little persuasion many of this class could be induced to attend our services. They are not hostile, but they need personal solicitation in order that they be brought under Christian influences. Romanism is wise. She multiplies laborers. Episcopalianism also shows great good sense. She employs many assistant pastors. The time has come for Methodism to adopt a similar liberal policy. There is a pressing demand for an increase in our working force.

How can we stop losses and occupy the territory within reach? Is it not feasible to summon deaconesses into service? Would it not be wise to have at least one of these consecrated women under salary as a regular assistant to the pastor of every large church? One thing is certain—help must come from some source. Are not the deaconesses here in the order of providence?

WILLIS P. ODELL.

Buffalo, N. Y.

[The suggestion contained in the above communication seems practical in its nature and deserving of thoughtful consideration. Certain it is that some relief must be found for busy pastors, on whom the multiplying demands of the local churches are laying constantly increasing burdens. So far as we are informed the deaconess has proved a reliable and efficient assistant in pastoral service wherever the experiment has been tried. It may be that the fuller application of the plan will afford the full relief which our correspondent desires.—EDITOR.]

THE ITINERANTS' CLUB.**THE ITINERANT'S CHIEF STUDY.**

AN itinerant is above all things else a preacher. He is a herald. He is pledged to follow the command of the Master himself, "Go ye into all the world, and preach the Gospel to every creature." In a literal sense he "goes." The congregations do not seek him, he seeks them. Even to-day these itinerants go forth to places where there is not a single church member; they preach wherever opportunity offers, whether in the open air, a barn, a house, or a hall. They have been bidden to tell of salvation and they do it. How well they have done it and are doing it the wildernesses of sin which bear fruit to God attest.

Their discourse is simple. It is the "glorious Gospel of the blessed God." They do not invent the Gospel, they proclaim it. In their hearts and mouths it is not only the inspired word, it is a practiced life, a real experience. They joy to tell the story. They gladly sing:

"I love to tell the story
Of unseen things above."

Sin and penalty, forgiveness and restoration to God's favor, the rest of the soul in God here, and the enjoyment of God's presence in the beautiful hereafter, are to them the deepest realities. They have experienced salvation from sin, they believe it, and therefore they preach it. This fundamental duty must tinge the studies of the preacher. His reading and his thinking must have to do primarily with salvation. The Gospel must be his chief study.

There are many preachers to whom the Gospel is more a message to the intellect than a message to the heart, more a logical process than a declaration of saving truth. They are not as familiar as they ought to be with its rich truths, its supreme end, and the choicest methods of its proclamation. The preacher must first experience religion, then study religion, then preach religion. By religion, of course, in this connection is meant the Christian religion, the religion of Jesus Christ. The study of the Christian religion then is the first study of an itinerant.

But how one shall study religion is one of the most important questions. We may answer this by inquiring how one studies natural science. He first of all takes up some text-book which furnishes the general outline and the ordinary nomenclature of his subject. He learns what conclusions have been reached—as far as possible what are the certainties and what are the uncertainties in the matter under consideration.

This preliminary study prepares him for those practical and personal investigations from which scientific progress comes. When one can read the book of nature intelligently and learn its lessons he is in essence, if not in attainment, a genuine scientist. Similar is the mode of advance in the knowledge of the Christian religion. Our knowledge begins generally in a proclamation of the Gospel by some Gospel herald or in the

instruction of some Christian teacher. The child in Sunday school almost unconsciously learns the great truths of Christianity. The man who has not been nurtured in Christian thought gets the great truths by hearing some Christian minister or by reading some Christian book.

A Christian is one who, having become intellectually acquainted with Christ as the Saviour, yields to him, believes in him, secures regeneration by the Holy Spirit, and lives a life in accordance with the Saviour's example and teachings. His conversion is but the beginning. He must grow up into Christ. He must, therefore, know him more and more. In order to this he must study what the Scriptures say about him. The Bible is his text-book. Having experienced its blessed influences and having known its central truths, he now begins a course of original investigation. Every fact of Scripture and every comment upon it now takes a new life. If he reads a particular passage which before was to him a mere intellectual concept, he finds it now an explanation, an illustration, a fact, or an argument related to some great truth of his religion. Only when one reads the Scriptures in this way can he secure the full benefits which come from their study. He will also find great advantage in the study of religion if he confines his studies largely to the book itself. Suppose, for example, one is desirous of becoming acquainted with the Pauline theology. How shall he go about it? He will first familiarize himself with the general outline of the Epistle to the Romans, which is a formal treatise by this master thinker and philosopher. If he is not already well versed in the nomenclature of theology he will find himself confronted with unusual words, or words employed in an unusual sense. The lexicons even will not make the precise meaning clear to him. He will be embarrassed by the varying definitions found even in the most scholarly dictionaries. He will find no satisfaction for his mind until he reads the whole clause, or chapter, or book again and again. Then, when the purpose of the great apostle has become clear, the meaning of the terms he employs takes a definiteness to him which he cannot find by the study of the opinions of others.

It will be a good day for our ministry when they shall learn actually to study the Scriptures, sentence by sentence and word by word, with that plain, straightforward method which they apply to any other writing. It must not, however, be forgotten that no one can work independently of the labors of others. A reference to a good commentary or the instructions of a competent teacher will often reveal crudities in one's own thinking and inaccuracies in one's investigations which would have escaped notice without this competent supervision. Independence of study and of thinking does not involve egotistic self-confidence.

A TIMELY STUDY—THE GENERAL CONFERENCE.

THERE are some subjects of inquiry which are brought to the notice at regular intervals, and others that appear for special consideration only occasionally. The General Conference is one of the former. Every four years the representatives of the Church meet to discuss and decide

upon such questions as are brought to their attention by the progressive thought or the advancing movements of preachers and people. It is the chief ecclesiastical body of our denomination, and hence receives the most attention from Christians of all ecclesiastical organizations. Its quadrennial meeting receives special attention from the press, both secular and religious. When its work is completed its acts are criticised or approved; but its acts remain the law of the Church until revised or rescinded.

The work of the recent General Conference at Omaha is now before the Church for its thoughtful consideration, and the wisdom or unwisdom of its acts have or will receive the approval or disapproval of our people. It is, however, of the General Conference as a study for young itinerants that we are now writing.

There is a field for study in the men composing the body. They are parts of a whole. They are examples of the Church which they represent. Two things may be predicated of them: first, that they are loyal to the Church, and, second, that they have the confidence of those who know them. No brilliancy of intellect and no personal character, however exalted, can command a position as representative of a body of preachers if devotion to the Church be wanting. The deep and the abiding interest in the Church is first of all to be noted. But this is not sufficient if it is not believed, also, that they will do what they undertake with fidelity and with loyalty to the Church with whose interests they are charged.

A careful study will show how widely diversified are the positions and attainments of the delegates. They represent the pastorate and the presiding eldership, the church offices and the educational work, the ministry and the laity. They are men who have accomplished results in some of the multiplied departments of ministerial efficiency. There are those whose views of practical work are sharp and accurate, others who are specially watchful over the organization of the Church. There are sticklers for the old and strong advocates for the new. There are those who are zealous for the minutest forms of legislation and those to whom achievements are more important than method or exactness of expression.

Here is a field of study which will enlarge one's views of the breadth and scope of the Church, and also of the personal forces to whom the Church commits its legislation. There is also a field for contemplation in the changes that take place from one General Conference to another in its membership. It has been computed that only twenty-one per cent of the members of the General Conference of 1888 were members of the Conference of 1892; in other words, nearly four fifths of the last General Conference were not in the previous one, although some of them may have been in General Conferences previous to that of 1888. This fact awakens two lines of reflection. There is value in having so large a number of men fresh from the service of the Church, who are not hampered by their association with past legislative enactments in which they were participants. There is a danger lest one's past committal to certain lines of policy may affect unduly his action when the subjects come up afresh. One cannot always act wisely and at the same time be consistent

with his past record. He must not be so controlled by his past as to prevent a change of opinion, growing out of new or increased light.

While this aspect of the case is to be considered, it is also true that in the General Conference a member of experience can, in most cases, do more effective service than one who comes there for the first time. Unless by study or experience he is familiar with legislative bodies of other kinds, he finds everything new. He has ideas of his own as to how things ought to be done, but he fears to put them forward lest they may be contrary to precedent or may have in them some absurdity of which he is not cognizant. Hence he quietly looks on while those who are familiar with all the preliminaries prepare the Conference for action.

Then, too, in the process of bringing forward business, or getting a matter of importance before the house, or managing it in the midst of a vigorous debate, so as to prevent its defeat by parliamentary tactics, there is need of experience as well as knowledge. A study of the late General Conference will show this. It will be observed that the addresses were largely made by those who had been in the body before, or who had by services as General Conference officers, either as editors or secretaries, become familiar beforehand with matters likely to call forth discussion. On the general subject we will speak further in the next issue.

THE PRESERVATION OF MATERIALS.

THE following additional suggestions on this subject will be found of special interest. The plan of our correspondent is very simple. The simplicity of any method is a strong point in its favor. Many methods which have been recommended take so much time for putting materials in place and also for finding them that they are practically useless. We therefore commend to the consideration of our readers the one given by Brother Hoyt:

"EDITOR ITINERANTS' CLUB: Seeing in the March number of the *Review* that you propose to discuss in coming numbers the very practical question of how a minister can find what he knows he has and find it when he wants it, I send you this account of the method I have used for several years and have found to be of very great service.

"Before my library exceeded one hundred volumes I could remember fairly, at least, the contents of each book; but when it had grown to three hundred volumes I realized that it was fast slipping away from me. I often knew that I had something somewhere on a subject then in hand, but where it was I could not tell. I was compelled to lay many unfinished sermons in my drawer of 'scraps' because I could not find the material I wanted, yet with the intention of hunting it up and completing them 'when I had time.' How few of them ever had a resurrection!

"When I had about five hundred volumes I began to feel almost guilty in buying any more books when I knew I was getting comparatively so

little continued good from those I already had. So I set about carrying out a plan which I had been considering for years. It is this: I purchased a well-bound record-book of two hundred and eighty-eight octavo pages and had the edges cut to show the letters of the alphabet. Twenty-six pages were set apart for a catalogue. On the left hand margin was a column of numbers followed by the titles. Every book has its number here, and also written in it. This catalogue has kept me from losing books by loaning them and then forgetting all about them. On page twenty-seven begins an index to my library. It has the following topics: Aaron, Abraham, Abbey, Abel, Abstinence, Absolute, Absorption, Absalom, Absurdities, Abyssinian. Following each one are references to all that I have in my library upon that subject. After 'Abraham,' for illustration, is written, among many other entries, 'and the pyramids, 486, 333;' which means that in number 486 (the number of the volume always being underscored) and on page 333 there is something concerning Abraham and the pyramids. I use the number instead of title of the book to save space and the labor of writing. Turning to the catalogue I find number 486 is *Monuments of Upper Egypt*, by Mariette; then going to my library I get the book and read up on the given point. So with every other of the nearly fourteen hundred topics which I have indexed. Where I have a book that bears directly upon a topic, say 'United States,' I write it in this way, 'Our Country, 553,' or drawing a continuous line underneath the title and the number. The topics themselves are very heavily underscored, so as to readily attract the eye. For this purpose red ink may be used.

"My method of indexing is to turn to the index of a book and select such topics as it seems probable to me I may ever need in my preparation of sermons, lectures, addresses, articles for the press, or in any other way. If a book has no index I go to the table of contents. I have found it better not to index a book until after I have read it. Cyclopedias and other books which are alphabetically arranged I do not index, as they are already in convenient shape. By this method I make of my whole library one great cyclopedia, of which my specially prepared index is the key.

"Should any one wish to adopt this plan, I would add that the size of book required will depend upon how many topics may be selected, how finely written, etc. The size named answers my needs for about seven hundred books. The labor is not so great that I would not gladly duplicate it rather than be without this living contact with my library. Indeed, I found abundant pay for all my labor in the kind of opportunity it gave me for a careful topical review of what I had read in other years.

"Peabody, Kan.

E. A. Hoyt."

FOREIGN RÉSUMÉ.**SOME LEADERS OF THOUGHT.****MAX REISCHLE, PROFESSOR IN STUTTGART.**

THIS young theologian is not so much a leader as a representative of a number of leaders of certain phases of theological opinion in Germany. The work of Kaftan on *Das Wesen der Christlichen Religion* evoked a wide discussion of questions connected with the philosophy of religion by such men as Ritschl, Gottschick, Herrmann, Biedermann, Lipsius, A. Dorner, Julius Köstlin, W. Bender, and Reischle. Among the points in dispute those pertaining to the methods of procedure in the philosophy of religion have been prominent. Reischle asserts that the metaphysical method of Hegel is unsatisfactory and misleading. Religion is not an affair whose nature can be determined by metaphysical speculation, but pertains to practical life. The point is well taken, and marks one of the distinctive characteristics of modern scientific theology, which is not deductive but inductive. The nature of Christianity cannot be determined by speculative thought, but by a correlation of facts. Reischle rejects also the psychological method which proposes to examine the nature of man with such thoroughness as to discover the nature of religion in man as compared with his other spiritual activities. This method proceeds upon the false assumption that religion is natural to man in such a sense as that he must be religious whether there be any eternal reality corresponding to his inner experiences or not. After discussing these methods he accepts the historical-inductive method, which seeks in the historical religions the nature of religion itself. It does not follow that by this method all the results of the methods rejected will be reversed. The results even of an imperfect method may be partly correct. But while the metaphysical and psychological methods may lead astray or deceive the investigator the historical-inductive method is sure. Here he has the phenomena before him. The facts are given, and the student need only stand aside and hear what they have to say. This method, too, has the advantage that it leaves each specific religion in possession of its own peculiar character. Christianity is not necessarily reduced to the level of the heathen religions, nor are the latter lifted to the level of Christianity. Reischle is decidedly of the new school, which, rejecting the rationalism of the past, does not reject rational methods in the study of the problems of Christian theology.

PROFESSOR DR. EMIL SCHÜRER, OF GIESSEN.

SCHÜRER is regarded as belonging to the newer critical school of German theologians, but among them he must be classed as conservative rather than radical. His chief studies have been directed to the Judaism of the time of Christ. He is a firm believer in the general results of the so-called higher criticism of the Old Testament, yet without denying the revealed character of the Old Testament writings. He would not hesitate

to apply a doctrine of theistic evolution both to the Old and the New Testament books, and to him they would be on such a theory none the less revelation. Particularly interesting is his idea of the relation between the contents of Christ's preaching and those of the Old Testament and the faith of Judaism. In general he affirms that a bearer of divine revelation is in the nature of the case compelled to connect what he has to say with the views which prevail among his hearers. This is a seemingly innocent proposition, yet it contains tremendous possibilities. It is from one side only the reiteration of the principle upon which all educators proceed—from the known to the unknown. But viewed from another side it is an affirmation of a necessarily progressive if not evolutionary method of revelation. It would explain the long series of years required to complete the Old Testament revelation, and also the failure of the revelation of Jesus Christ to at once conquer the world. As to Christ's revelation in particular Schürer maintains that the external form was necessarily conditioned by the views prevalent among the people to whom he preached. In order to convince them of the truth he must take a position of agreement or of disagreement toward their beliefs. This Schürer claims Christ did, but in such a way as to give to old words new meanings and to old concepts new contents. By an analysis of the essential ideas of Judaism in the time of Christ and a similar analysis of the teachings of Jesus Schürer arrives at the above conclusion. He does not affirm that the teachings of Jesus as to their substance are drawn from Judaism and still farther developed, but only that in their form they were conditioned by the Judaistic faith. Because Judaism knew of a coming king and kingdom Christ must put his doctrine in a similar form. Because Judaism proposed a method by which to secure the blessings of its expected kingdom Christ must and did have a doctrine concerning the method of securing the blessings of his kingdom. And so on for quality. This is the most harmless possible form for stating the influence of environment upon our Lord. It leaves him independent and original. Yet it suggests the possibility that after all his doctrines were partial, since he could only teach to men's understanding. On this supposition we cannot say that we have the highest revelation possible. It makes the contents of revelation dependent upon human conditions, not upon divine truth and wisdom.

GEORGE SALMON, D.D., PROVOST OF TRINITY COLLEGE, DUBLIN.

THE recognition which Dr. Salmon has received at the hands of European scholars and the learned societies of Europe, both in Great Britain and on the Continent, entitles him to a place among the leaders of thought. But any one who discriminatingly reads his works will discover for himself the evidences of a leading mind. The scholars and thinkers of Great Britain are not so conspicuous before the eyes of the world as those of continental Europe, because they think more generally along conservative lines, and because they do not publish so many of their thoughts as their continental brethren. An attack is generally more imposing than a

defense. It is but natural, therefore, that the conservatives should attract less attention than the radicals. But Dr. Salmon, in company with others, belongs in some degree to an assaulting party. The old Tübingen school made so many converts, both in Great Britain and Germany, that in the latter country especially its adherents settled down into the repose of the conqueror, and assumed the position of the orthodox party. Most students of early Church history and of the New Testament recognize in Baur their leader and exemplar, even when they reject most of his conclusions. But Salmon goes so far as to assert that Baur's principles must be completely swept away from the mind and rejected as false before the student is in a fit condition to examine the New Testament or the beginnings of the history of Christianity. We suspect that this view will prevail. The first generation of Tübingenites is not yet extinct, yet that school has lost its commanding influence. The nearness of the time in which it was promulgated forbids its merciless and total rejection. But if Salmon's idea that about all the errors of recent theological thought are directly traceable to Baur's influence be true, the generation which succeeds us will relentlessly forsake the path which Baur pointed out and regard that as wasted effort which was expended in following his lead. It is high time that theologians should determine whether there is anything in Baur's entire scheme which is worthy of retention. Salmon thinks there is not, and in this opinion he by no means stands alone. But he and those who think with him will find in the reverence of the most orthodox Germans for the great apostle of the Tendency Theory a bulwark whose destruction will require their heaviest artillery. For to the minds of most Germans it is heresy to say aught against the essential principles of Baur's method, however they may reject his conclusions.

RECENT THEOLOGICAL LITERATURE.

"OLD TESTAMENT THEOLOGY."

THIS work by Eduard Riehm, late professor in Halle, is issued subsequently to the author's death by Dr. Karl Pahncke, a pastor in Darmstadt. We cannot do justice to the greatness and scholarliness of this work. Yet as our duty here is not to review but to designate works of value the reader will be content with a brief discussion of section four, in which the difference is pointed out between the religion of the Old Testament and the other religions of antiquity. The first point of difference is in the fact that the religion of the Old Testament makes God not only supernatural, but distinguishes him sharply from the world, and yet asserts a supreme Being upon whom the world is absolutely dependent. The point is carefully stated. There was a kind of monotheism in heathen philosophy, but it did not distinguish with sufficient clearness between the ideas of God and the world, and hence tended either toward polytheism or pantheism. But the religion of the Old Testament admitted no possible gradations of gods. Yet it did not shut God off from the world in such a way as to promote deistic conceptions of the Deity. The second point of dis-

nction is in the ethical character of the Old Testament religion as distinguished from the almost non-ethical character of heathenism. The third distinctive point is in the graciousness and willingness to forgive, by which God becomes the Redeemer and Saviour of men. The heathen expected help also from their gods, but it was of an earthly or temporal kind. Redemption to the Jew must in the nature of the case be thought of rather as salvation from moral evil than from temporal disaster; for God was conceived as a righteous hater of iniquity, and this was the principal aspect under which he was viewed. The conclusion which Riehm reaches is interesting. In view of the distinctive differences between the Old Testament religion and the other ancient religions, the former can neither be regarded as a product of a development of a universal human religious faculty nor as a mere product of the peculiarly monotheistic tendency of the Semitic races. He admits an inborn consciousness of God in man, but holds that it was molded in the Old Testament religion by revelation, and in the world-religions by the world-consciousness. The Old Testament religion is therefore to him the religion of revelation, while the others are the products of the natural development of the religious spirit of man. Thus the foundation is laid for a true study of the theology of the Old Testament, not in a systematic form, but in its historical development, which the author follows with breadth and power.

"THE HEALING OF THE MAN BORN BLIND."

PROFESSOR F. L. STEINMEYER, late of the theological faculty of Berlin, has written a number of small works intended to elucidate the Gospel according to John. The book named at the head of this section is the fifth of the series, and the recent death of the author makes it proper that notice should be taken of him in this *Résumé*. *The Healing* is a characteristic production. It is in no sense a practical comment on the event treated; while on the other hand it is not specifically exegetical in purpose. It is one of those treatises with which the American student can with most difficulty be patient, yet which seem to afford the German most delight. Steinmeyer argues that as Jesus had said that he would perform greater work than any they had yet seen this was one of them. Furthermore, that as he had said he must work the works of Him that sent him while it was day this was one of those works. The impelling motive in the restoration of the sight of the unfortunate was absolutely nothing more than to do the work which the Father had pointed out to be done. This certainly robs the work of all moral beauty. God's motive may have been benevolent toward the blind and toward the world which should afterward hear of the healing; but according to this conception of Christ's part in it he was not even an agent but merely an instrument. He did his work like a machine, because he was set to do it. Another point which busies the thought of the author is the riddles which are suggested by the mode of procedure of our Lord. If there is anything which the German rolls under his tongue as a sweet morsel it is what he calls a riddle (*Räthsel*). And Steinmeyer finds plenty of them here, and discusses

their solution with as much earnestness as though his salvation depended upon the results. Why did Jesus mix his saliva with the dust before applying it to the eyes of the blind? And even if it may be supposed that the dust had some healing office along with the saliva, what a wonderful riddle it is that Jesus sent the man to the pool of Siloam to wash! Steinmeyer has searched diligently and can find no evidence that the water of Siloam had any healing qualities. These two weighty questions he answers by the supposition that the actions under consideration tended to call attention to the fact that Jesus alone had power to work such a miracle. We have no objection to such a conclusion, but we can hardly understand why a theologian should neglect the weightier things connected with his subject to discuss such juiceless and fruitless questions.

"THE PRIMITIVE GOSPEL RECORD."

A REVIEW of the recent theological literature may not omit the mention even of such a book as this. The outspoken purpose of its author, Ernst Solger, is to banish the chasm between science and Christianity. He has no hope of success unless he can find in our present gospel records the original ones upon which our present ones are based. This when found is in perfect harmony with science—that is, there is nothing in it at which science can stumble. Of course, therefore, it does away with the supernatural birth and the resurrection of Jesus, and with much besides. The one thing which must impress the reader is the tone of certainty with which the author speaks. He knows all about it. He understands the causes and motives which led to each of the falsehoods added to the original record. He here tells us who proposed the different articles of faith, and when and why. All things are naked and open unto the eyes of Ernst Solger. What would not Von Ranke have given for such an intimate vision of the details of history! Really one does not know whether to admire the vividness and inventiveness of his imagination or to denounce the charlatan for his pretensions. Yet the whole book is written with such professed reverence for the truth—the simple, unadulterated gospel truth—as to deceive the very elect. He declares that the doctrines of the Church divide, while the teachings of Jesus unite, men. He breathes the prayer that his work—in that it purges away the least and last remains of apostolic falsehood, searches out the growth of all additions to the original record, exposes them to the light of his own absolutely faultless conception of truth, and leaves the gospel record free from error—may aid in the realization of our daily prayer, "Thy kingdom come." He has here given us in fifteen chapters what we are all so anxious to have, namely, an exact reproduction of the original record of the Gospel of Jesus. Doubtless the same wisdom which guided him here could reproduce exactly the original Old Testament and point out when, by whom, and why additions were made. We would then have the original documents free from mistake. To speak soberly, we have in Solger's work the higher criticism divorced from the humble spirit of true scholarship bringing forth its fruit to perfection.

MODERN SCIENTIFIC GERMAN THEOLOGY.

As between the speculative and the scientific method in theology the latter is to be decidedly preferred. It was the former which led to the disastrous results of rationalism, and from this method the scientific theology in Germany is largely a recoil. The tendency in Germany is constantly away from the speculative method. In Great Britain it is not so. Nearly all of both orthodoxy and heterodoxy in the last-named country is speculative in so far as it is not purely traditional. The scientific method, if properly employed, ought to reach the best results possible. We trust it everywhere else; why not in theology? It presupposes an absolutely unprejudiced mind, and a perfect willingness to accept results. It forbids any preconceived theory. It presupposes a patience which knows no weariness, and a mind so comprehensive that no fact, however small, will be left out of account. Nor does it forbid the use of the philosophical faculties. Indeed, it demands their employment. But it first gathers its facts and then classifies and generalizes. And it is here that the chief faults of German scientific theology are detected. The German theologian is in some respects more patient in the examination of data, yet he is impatient in waiting for conclusions. He forms a theory in opposition to another theory rather than independently upon the basis of facts. He does not hold his hypothesis as an hypothesis, but undertakes to defend it as established. There is a lack of the requisite humility of true scholarship.

When we come to the application of the scientific method to the different branches of theology by German theologians we observe some curious phenomena. It has almost driven dogmatic theology from the field, since this department is of necessity so largely speculative. It has led to the high development of systematic biblical theology, and given to historical theology an importance it never had before. Exegesis as such has sunk to a secondary position, becoming the servant of biblical theology and criticism. It has created the higher criticism, since if theology is to be scientific it must scrutinize the facts upon which it is based. As geology undertakes to ascertain the order of the production of the different strata and the causes which contributed to their formation, so the higher critic undertakes to ascertain similar facts relative to the Bible. He of necessity asks himself whether the Bible produced religion, or whether religion produced the Bible. The general disposition is to affirm the latter alternative. And just here the scientific method is abandoned. If religion is a reality there is in it a strong element of the supernatural. But our modern scientific theologians, while admitting the supernatural in religion, reduce it to the lowest degree and only admit it when they cannot explain the phenomena in any other way. It is the remnant of the rationalistic spirit hindering the perfect operation of the scientific method in theology. There should be no prejudice against the supernatural in Christianity. Rather should it be fully admitted until indications point decidedly the other way. Were this principle to prevail there would be

less disposition to make the Bible the product of the religious feeling. In general the scientific theology of to-day speaks with too much confidence, especially in the contradiction of orthodoxy. There is one department in which it is generally orthodox, namely, in the results of interpretation. But interpretation is the oldest department of theology. Is it not this very element of time which is necessary for the correct understanding of the other departments? The comprehensive study of the causes which led to the production of the New Testament documents only began with Baur. It is too soon to deny them their right as authority in religion. Such a denial of their long-established claim is evidence of unscientific haste. The true scientific spirit inquires, and may therefore often doubt, but it never dogmatizes either positively or negatively. We sincerely believe that the right path has been discovered. We need only wait until a generation has been trained to walk in it. Then the confusion which now reigns will give way to harmony and truth.

RELIGIOUS AND EDUCATIONAL.

PERSECUTION OF THE STUNDISTS IN SOUTHERN RUSSIA.

THE rapid progress which the Stundists are making in southern Russia has aroused the intense jealousy of the National Church. The minister of the interior has now proposed a law condemning Stundism as anti-religious and inimical to the State. For the crime (!) of converting an orthodox Greek Christian to Stundism heavy penalties are attached, and it is also decreed that Stundists shall not be permitted to hold the offices of communal president, secretary, or judge. When we remember that these Stundists are in a manner the Methodists of Russia we can sympathize with them the more. The Russian religious policy represents in the nineteenth century the spirit of the heathenism of the third.

PROGRESS OF FEMALE EDUCATION IN GERMANY.

THE state of the public mind on this important subject may be judged of by the fact that a recent commission of the Prussian House has had under consideration the propriety of admitting women to the lectures on medicine and philosophy in the universities, and of establishing schools for girls corresponding to the gymnasia for boys, in which females can be prepared for university studies. A recent assembly in Cologne of those interested in the higher education of women reached the following conclusions: 1. The admission of women to university studies, especially in medicine, philology, and history, is desirable and practicable. 2. The preparation for such studies should not be conducted either in connection with the boys' gymnasia nor in the girls' gymnasia, to be established according to the pattern of gymnasia for boys, but in special schools adapted to the needs of girls preparing for university work. 3. Graduation from such an institution should entitle a girl to enter the university. Verily the world moves. That such schemes should be even thought of seriously is an evidence that prejudice is giving way in Germany.

A GERMAN EVANGELICAL ARCHBISHOP IN JERUSALEM.

For a long time the Protestant Germans united with the English Church in their Palestinian missionary operations. Some years ago this union was dissolved, and now it is proposed to establish a German Protestant archbishopric in Jerusalem. Count Zieten, of Schwerin, has been sent to make preparations for its establishment. The chief difficulties in the way are of a financial kind. The sultan some years ago presented the late Emperor William I a piece of ground for a suitable cathedral church, but as yet the funds are not forthcoming for the structure. In order that the German prelate may not fall too far behind the Greek and Roman bishops his salary must also be very high; yet it is difficult to make provision to meet this annual expense.

UNIVERSITY LECTURES ON GERMAN LABOR LAWS.

THE labor laws of European countries are far more complete and elaborate than in the United States. Many relations between employer and employé, which in this country are left to the parties concerned, are legally regulated in Europe. The great interest which recent events in the labor world have excited has led to the expression of a desire for lectures in the law departments of the German universities on this subject. As a matter of fact such lectures were given in the Technical High School in Dresden in the winter of 1890-91 by Professor Dr. Lotichius; and as it is his purpose to deliver similar lectures every alternate year the coming winter will afford students their next opportunity. As a sign of the growing interest in the labor question and the desire to do legal justice to all concerned the facts above stated are noteworthy.

TEMPERANCE AND SABBATH-KEEPING IN EUROPE.

THE example of England and the reputed custom in the United States of observing the Lord's day are beginning to have their effect on the Continent. The Prussian minister of commerce has in process of preparation a proposed law regulating the observance of Sunday and religious festivals. He will be joined in the proposition for its adoption by the ministers for the interior, for religion and education, and for agriculture. The proposed law is at this writing being examined in all its details so as to prevent its provisions from encroaching upon the special prerogatives of the particular provinces. What will strike an American oddly is the fact that the proposed law will protect the Church festival days as well as Sunday. It is to be noted also that a recent conference of Christian workers has petitioned the directors of our World's Fair to keep the Exposition closed on Sunday, as this would be a great assistance to them in the enforcement of Sabbath observance. A great change is passing over Germany and other European countries in this respect. In regard to temperance there is progress among the university students. Encouraged and aroused by Professor Bunge, of Basle, a number of students have come out openly in different universities in favor of total abstinence. This is one of the most hopeful signs in this reform yet seen in Europe.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE English reviews, which take deep interest in the political, civil, and social problems that command the attention and determine the peace and prosperity of our country, are mirrors in which we may "see ourselves as others see us." These mirrors may reflect us either in distorted or in fairly correct images. In either case, to study them may not be disadvantageous; it may, in truth, be profitable.

A paper in the *Westminster Review* for June entitled "The Possibilities of Democracy" makes an object lesson of our government as it appears to its writer's eye. His spirit is friendly. He designates our republic as "the only one republic worthy of the name." He describes it as a democracy which has endured more than a century; which is strong, popular, united; which has outlived the most terrible civil war the world has ever seen, and which has grown to its present height of greatness under the most favorable conditions of race, country, and history. As a believer in democracy he proposes to test the opinion of the political optimist that democracy is destined to be "the final end of ill" by what it has accomplished in America.

Having studied our democracy for years and having faith in its continuance, he looks at its possibilities and discovers problems in it for the solution of which he finds no fitting key. "It stands," he says, "between the starving mob and their irresponsible combines, with the Negro waiting till his turn shall come. It has crushed civil war; it may be strong enough to crush anarchy, but it cannot crush poverty, cannot crush its cruel tyranny." He looks into the great city of New York, with its two millions of people, and finds that ten thousand persons own nearly the whole of it. Its vital statistics tell him that in 1891 no less than seven thousand of its inhabitants died in hospitals, workhouses, and insane asylums. Its court records inform him that 23,895 warrants of eviction were issued that year. He casts his eyes over the vast expanse of western farm lands and learns that they are covered by nearly three thousand five hundred millions of mortgage indebtedness. In our business and political world he sees the former honeycombed by combinations of manufacturers and corporations controlling enormous wealth, and the latter corrupted by hordes of professional politicians who for pay pass laws dictated by the former. He visits our seaports and notes the ever-swell-ing tide of poor, ignorant, vicious immigrants whose coming to increase the mass of poverty already here is not seriously hindered by practical politicians, because their masters, the combinations, need them to make labor cheap. These visible evils move this writer to press the question, whether the growth of democracy in England will improve the condition of her

people, or whether it will in the end substitute "a heartless, irresponsible plutocracy" for her "aristocracy, with its traditional obligations."

It brings blushes to the cheeks of every true American to be told that the abuses of our democracy are hindrances to the growth of political liberty in monarchical lands. And it ought to move him to strenuous effort to demonstrate that there are forces in our people which, once evoked, will wipe out that existing conspiracy of the plutocracy with "practical politicians" which constitutes the crime of treason against a democratic government. Once fully awake to the fact that rich men who bribe either legislators or electors are traitors to the republic, true-hearted Americans will use the reserved forces of our democracy to destroy plutocratic combinations and to expel their slaves, the "practical politicians," from their seats of power.

THE *Quarterly Review of the United Brethren in Christ* for July discusses: 1. "The Church and the Times;" 2. "The Atonement;" 3. "The Exalted Estate and Intercession of Christ;" 4. "Should the Preacher take Part in Politics;" 5. "Non-Resident Courses of Study;" 6. "The Missionary Enterprise." In the first of these papers the utility of church creeds is judiciously stated and vigorously maintained. In the second the Scripture idea of the atonement is exegetically presented, its necessity proven, the theories both of those who deny and of those who accept it fairly stated and judiciously compared. In the third we have a brief but lucid exposition of what the Scriptures teach concerning the resurrection, ascension, and intercession of the risen Christ. It assumes with possible correctness that our Lord's sacerdotal prayer, recorded in the seventeenth chapter of John, may be accepted as "an example of his intercessory prayers in heaven." In the fourth the *duty* of the preacher to take an active part in all politics which involve the morality of the nation is most emphatically affirmed; the fifth gives sound reasons in favor of non-resident courses of study; and the sixth urgently demands that the cry of the Churches should be, "All the world for Christ in this generation!" A grand watchword, truly, provided a general effort to realize it be inspired by lofty faith in God and guided by that practical wisdom which cometh not from merely human devices, but by the "wisdom which cometh from above."

THE *New World* for June has: 1. "The Social Plait;" 2. "Religious Evolution;" 3. "Origin and Meaning of the Story of Sodom;" 4. "The Foundation of Buddhism;" 5. "Imagination in Religion;" 6. "The Next Step in Christianity;" 7. "The Implications of Self-consciousness;" 8. "How I Came into Christianity;" 9. "New Forms of Christian Education." In the first of these papers Professor Andrews discusses with judicial fairness the economic principles on which the vexed questions that disturb the relations of capital and labor must be solved—a thoughtful and suggestive article. In the second paper we have a series of unproved assertions, of which the central one is that all religions, Christianity included, were evolved from the desire of the first uninstructed man

"to get into more favorable relations with his god!" As to Christ, he was not supernaturally born; wrought no miracles; his teachings consisted of old truths put into clearer light and fresher utterance; and he did nothing that "lifts him out of the range of humanity!" But for its modern terminology this paper might easily pass as the product of Lord Herbert or some other representative of the deism of the seventeenth and eighteenth centuries. The third paper classes the biblical account of the overthrow of Sodom with those myths of the olden days which illustrated a religious truth. The fourth paper is a charmingly written and scholarly outline sketch of the development of Buddhism from the naturalistic beliefs of the Veda which preceded it. The fifth paper illustrates, with great beauty of style, the part of the imagination in the effort of the mind to make the spiritual objects of faith so palpable to its perceptions as to become "the substance of things hoped for." The sixth paper contends that Christianity, having been thought of in the past "as a device to secure salvation," will hereafter "more and more concern itself with *living*," or conduct. It will become less doctrinal, less experimental, but more moral; which appears to mean that the *moral* fruits of Christianity are to be produced independently of its truths and experiences! The seventh paper treats of "self-consciousness as implying the self who knows in unity all truth," which is pantheistic idealism. The eighth paper is autobiographical. Its writer, a native of Japan, gives an account of his conversion to Christian faith and of the disturbing effects of speculative opinions on his religious experience. In the ninth paper we have a lecture by Mrs. Humphrey Ward, in which she summarizes and adopts the conclusions of modern destructive criticism and suggests a method of so misinterpreting Holy Scripture as to make it teach deistical conceptions of Christ and of human duty. It is in keeping with the paper on religious evolution noted above.

In the April number of the *Bibliotheca Sacra* Dr. H. Hayman proves by numerous citations from the prophets that they were well acquainted with all parts of the Pentateuch; but Wellhausen and other destructive critics contend that the Pentateuch was not published until a century after the exile. Hence, on their theory all the prophets, Malachi excepted, quoted from it centuries before it was written! In a scholarly paper entitled "Studies in Christology" Frank H. Foster makes it clear, by citations from the earliest apostolic fathers, that the central thought of original Christianity was the conception that, in Christ, God had come to earth for our salvation in such a way that Jesus Christ was himself God. He thus disproves the contention of Professor Harnack, of Berlin, that Christian doctrine was the product of Greek thought, which corrupted the simple ideas of primitive Christianity. Mr. Foster is clearly right. Those of our readers who have been disturbed by the attacks of destructive critics on the Davidic authorship of the Psalms will be delighted to find Dr. Cheyne's "Lectures on the Psalter" ably reviewed by Professor Bartlett. After showing that Dr. Cheyne substantially gives up the theories

of Kuenen and Wellhausen, who made the linguistic peculiarities of the Psalms the ground of an argument for their Maccabean origin, the professor sifts Dr. Cheyne's assumption that such thoughts and sentiments as appear in the Psalms could not have appeared so early as the times of David. He notes that this is but another form of the denial of supernatural elevation or illumination. He proves that the historic background of the Psalms is quite as apparent in the Davidic as in the Maccabean period. On the whole, Professor Cheyne's lectures, when weighed in the scales of Professor Bartlett's analytical logic, appear to be of very light weight.

Christian Thought for June discusses: 1. "The Relation of Christian Principles to Civil Government;" 2. "Evolution and the Will;" 3. "The Outlook of Theology;" 4. "Calvinism and Art." In the first of these papers Dr. J. M. King forcibly defines the relation of the principles of Christianity to our civil government. In the second the Rev. J. H. Edwards states the arguments for the freedom of the will with singular precision. Beneath the hammer of his logic materialistic monism is beaten into disorganized fragments, and materialistic evolution is shown to be incapable of accounting for human consciousness and man's moral freedom. In the third Dr. Deems takes a hopeful view of the outcome of the current assaults on the divine authority of the Bible. Criticism, he rightly thinks, cannot get God out of his word, which must therefore abide as a conquering force against "the oppositions of science falsely so called."

In *The Presbyterian and Reformed Review* for July, Principal William Cavan gives a summary of the "Testimony of Christ to the Old Testament." After reviewing our Lord's frequent references, citations, and declarations of the divine authority of the Old Testament, he claims that Christ evidently regarded the entire collection of its books as "divine, authoritative, and infallible." Professor A. Gretillat intelligently explains the "Recent Movements of Theological Thought among French-speaking Protestants," showing that the doctrine of justification by faith only, which was revived among them in 1820-30, is still dominant; but that the central question now contested is that of the relation between the divinity and the humanity of Christ. Professor J. D. Davis presents satisfactory evidence that "The Semitic Tradition of Creation," so truthfully recorded in Genesis, when distorted and perverted by polytheistic concepts and nature-worshippers, was made the substratum of those Assyro-Babylonian legends of the creation which so closely resemble it. Dr. Philip Schaff, reviewing "Calvin as a Commentator," gives his reasons for assigning him the rank of "king of commentators!" Professor H. M. Scott, in a condensed historical article, demonstrates the unanimity of the "Apostolic Fathers," from Clement to Polycarp, in maintaining that the apostolic writings were "the lively oracles of God, spoken and written once for all to guide the Church in all ages." A symposium by eight missionaries eloquently and conclusively main-

tains the proposition that "the school is an indispensable factor in missionary work." Dr. T. W. Chambers submits "Driver's Introduction to the Literature of the Old Testament" to the scrutiny of a logical mind, under which Dr. Driver's critical opinions are seen to be grounded on assumptions which are easily reducible to logical absurdities. Taken as a whole, this is a strong number of the *Presbyterian Review*, in which some of the errors of the times are well whipped with the cords of truth.

THE *London Quarterly Review* for July, in nine articles, intelligently and discriminately reviews twenty-four recently published books. In its first paper we find a judicious and critical estimate of the "Evidential Value of the Evidence of Christian Experience," deduced from the late Professor Stearns's Ely lectures of 1890, and Dr. Dale's "Living Christ and the Four Gospels;" the second article, taking the "Prose Dramas" and the "Life of Henrik Ibsen" as its themes, credits this Norwegian poet and dramatist with "really great powers," but predicts that his works, being burdened with coarse satires, false views of Christianity, incongruous admixtures of beauty with "ghastly repulsiveness" and "strangely inverted morality," can "scarcely live beyond our day." The fourth article warmly eulogizes "A Dictionary of Hymnology, setting forth the Origin and History of Christian Hymns of all Ages and Nations," edited by John Julian. "Never before," says the reviewer, "has so large a mass of information suitable to aid the hymnologist been gathered together." In the sixth article "Recent Speculations as to Christ's Person" are stated. That view of the kenosis which denies the omniscience of Christ is rejected, with the pertinent remark "that the attempt made in our days in several quarters to predicate fallibility of Christ and the Scriptures in literary and historical matters and to assert infallibility in the higher region of spiritual and divine truth seems to us a most critical operation."

THE *North American* for July is filled with able papers on the topics of the day. In a symposium on the silver question two United States senators and three representatives argue for bimetallism, with a relation between gold and silver of about sixteen to one. "Lynch Law in the South" is sensibly discussed and justly condemned by Frederick Douglass "as a menace to our free institutions." "Politics and the Pulpit" is the theme of a second symposium, in which Bishops Doane and Mallalieu boldly affirm it to be the duty of the pulpit to denounce political immoralities. "The Situation in Italy" is shown by ex-Prime Minister Crispi to be much more hopeful than the American public has thought it to be. In one of its "Notes" Mary E. Blake reasons strongly against the unchristian custom of "wearing mourning."

Harper's New Monthly for July portrays in a finely illustrated paper the manner and spirit with which the people of the "old thirteen" States listened to the reading of the Declaration of Independence. Poultney

Bigelow, in "The Czar's Western Frontier," relates some startling facts concerning the merciless persecution inflicted on dissenters from the Greek Church by Russia's national hierarchy. Bulgaria and Roumania are described and illustrated in one of a series of papers entitled "From the Black Forest to the Black Sea;" and "The Capture of Wild Elephants in Mysore" is vigorously written and splendidly illustrated.

THE *Quarterly Review* of the Methodist Episcopal Church, South, for July has eleven papers, of which we note: "Our Theology and Our Science," by J. W. Tucker, who dissents from Bishop Hurst's alleged statement that, while Methodism considers "its basis of faith permanent, it holds that its theology is not a finished thing, but progressive and developing according to the new light reflected by every advance in science." Ignoring the fact that the Methodistic permanent basis of faith is confessedly hostile to the theories of rationalistic science, Mr. Tucker blindly charges that the bishop's words imply the subordination of our theology to the pretended findings of skeptical science. The bishop does no such thing. The utmost his words imply is that, if genuine science discovers any facts in nature or in man requiring modifications in our statements of theological dogmas, Methodism has the courage and the honesty to accept such modifications. But on fundamental truths she adheres immovably to the sure words of God. We note also a paper on "Southern Literature," which points out the causes of the past intellectual poverty of the Southern States. The editor disputes its allegations and attempts to light up the gloom of its picture with opposing statements. An eloquent and thoughtful paper on the "Priestship of Providence" is eminently noteworthy, as is also J. M. Boland's article on a "Psychological View of Sin and Holiness;" which, if Mr. Tucker is to be believed, deserves censure, inasmuch as it finds in the light cast by modern psychological investigations what it esteems as good reasons for modifying the terminology of Methodist theology respecting original sin, regeneration, and holiness.

THE *Contemporary Review* for July has two papers on the Irish question, one deprecating, the other favoring home rule. A paper on "The Russian Crisis" shows the horrible condition and sad outlook of the Russian peasantry. "General Booth's Social Work" is described as moderately successful in another article, and in an historical paper of marked breadth and ability James Bryce states numerous facts respecting "migrations of the races of men" which students of the present immense immigration to this country may find instructive and suggestive.

THE *Lutheran Quarterly* for July has nine able papers, of which we note one by Dr. A. W. Lilly on the "Outer and Inner Life of the Church," which, after a discriminating survey of the Christian Church of the present, reaches the conclusion that notwithstanding the great measure of her spiritual life and self-denying service the aggregate of her inner life is not

equal to her "marvelous outer growth;" one on "Lutheranism and Christian Liberty," which aims to check certain alleged tendencies in the Lutheran Church toward high churchism; one on *De Nova Obedientia*, or the obedience of faith, the working thought of which is that "faith is ultimate righteousness;" and another on the "Grammar of Assent," which finds "the criterion of spiritual truth in the doing of it." This "creed of deeds" carries its authority in itself. He that obeys Christ "knows of the doctrine" by its ethical and spiritual efficacy in his daily life.

THE *Andover Review* for July has: 1. "In Memory of Professor Lewis F. Stearns;" 2. "The Ethics of Creed Conformity;" 3. "The Decline of Fancy;" 4. "The Philosophy of Individual Social Growth;" 5. "Missions and Civilization." The first of these papers is a tenderly appreciative sketch of the life, character, theological opinions, and work of "a master in Israel;" the second insists that creeds are necessary to the development of Christian life, and contends that "the personality of Christ" must be made the ultimate touchstone of all creeds; the fourth ably discusses the influence of society on the individual man and the obligations of the individual to society; the fifth very intelligently states the relations of Islam to modern missions and to Christianity at large; it gives reasons for hoping that the time is at hand when the children of Ishmael will become worshippers of the Son of Mary.

THE *Nineteenth Century* for June has one paper adverse to "home rule" in Ireland and one in favor of it. An article on "Some Great Jewish Rabbis" is historically valuable to students of the early history of Christianity. "The Increase of Crime" in England and Wales is analytically and judicially treated in an article by Chaplain Morrison, who takes the prison statistics of the three decades preceding 1890 as the basis of his conclusion that "crime has not decreased in gravity, and has been steadily developing in magnitude during the last thirty years." "The Invasion of Destitute Aliens" presents the question of the current emigration of aliens into England in its bearings on the interest of native wage-earners and of the national industries, shows it to be an injurious factor in the national life, and contends that it ought to be checked by judicious legislation. In a very interesting literary paper Gladstone proves, or claims to have done so, that Dante was a student at Oxford University.

THE *Missionary Review of the World*, in its July issue, opens with a sermon on "Apostolic Missions," which claims that the Christian Church of to-day has men and money sufficient "to preach the Gospel to every creature in the next fifteen or twenty years." Dr. Gordon follows this claim with an essay which contends that every local Church should conduct its own foreign mission through its own missionary and with its own money, leaving transportation, church-building, etc., to the missionary

boards. These articles have the true missionary ring, but do not suggest a practical method for translating their ideas into realized facts.—The *Methodist Magazine* (Canadian) for July treats of India, Colorado, the Lapps, Peking, and various other topics with its usual vigor and ability. It is well illustrated.—The *Wesleyan Methodist Magazine* (London) for June is, as usual, characterized by a judicious variety of topics. We note a paper which discusses with ability the "time limit," as we term it. After calmly surveying the argument for and against its abolition it concludes that to abolish it would be to hazard both the itinerancy and the connectional principle. It inclines to the opinion that to make the term from "seven to ten years" would be an obvious improvement on the present "three years' term."—The *Gospel in all Lands* for July treats of Mormonism, Hindooism, and of the action of the late General Conference on missions. It has also a paper which pleads urgently with local churches to send out missionaries of their own to China. It calls for a sort of crusade to foreign lands, but fails to note the practical difficulties which would probably make such unorganized missionary enterprise fatal to very many men and women sent to foreign lands in that unorganized manner.—The *Chatauquan* for July is fairly well illustrated and filled with excellent matter on a well-chosen variety of topics. Sufferers from hay fever will be interested in a paper by T. M. Cooper, M.D., which contains the substance of all that is known concerning the cause and treatment of their tormenting idiosyncrasy.—The *English Illustrated Magazine* for June has some finely illustrated topographical articles, a capital descriptive paper on the "Midland Railway Locomotive Works at Derby," an interesting account of modern "Candle-making," and a spirited sketch, with a portrait, of Lord Roseberry.—The *Century* for July is richly illustrated and offers a variety of tasteful articles suited to all classes of readers. Its leading editorial, on "Responsibility for Political Corruption," contains truths which ought to awaken serious thought. It rightly puts responsibility for the prevailing political and legislative corruption not so much on the despicable creatures who accept bribes as on the men who give or hire others to distribute those wages of corruption. Both are political sinners who undermine the foundation-stone of democratic government, which is the secret ballot, freely cast and honestly counted. These brave words of the *Century* are both timely and true.—*Our Day* for July fires hot shot at the political and social wrong treatment of the Negro, at moderate drinking, at the opium habit, at Bishop Ireland's Faribault school plan, at anti-Chinese legislation, and at other ethical sins. This publication is a Gatling gun in the ethical battlefield.—The *Homiletic Review* for July is rich in good things suitable to the intellectual requirements of preachers and Christian thinkers.—*Lippincott's Magazine* for July has for its complete story "The White Heron," by M. G. McClelland, with its usual variety of minor papers.—The *Preachers' Magazine* for July is an excellent number of a very instructive magazine.

BOOKS: CRITIQUES AND NOTICES.

BOOKS LIKE A CENTURY PLANT.

THIS was the judgment of Carlyle on the books of his times. To Sir Lewis Pelly he once said: "I'm a writer of books, and once in a century a man may write a book worth reading. But life is an action, not a thought, and you had better stick to your work on the frontier, and life will open to you." But there are those who will quarrel with this cynicism of Carlyle as to the books of the century. More than one good book has been written since it opened. In all departments their names may be called. They will endure all the standards of test. They were written in the worthy purpose of human improvement. Their influence is upon men and society everywhere. Among the volumes that, for their varied excellencies, do not deserve the innuendo of the Scottish philosopher may be instanced the following in the present issue of the *Review*: *Paganism Surviving in Christianity*, by A. H. Lewis; *The Evolution of Love*, by Emory Miller; *The Governing Conference in Methodism*, by T. B. Neely; and *Francis Wayland*, by J. O. Murray.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Paganism Surviving in Christianity. By ABRAM HERBERT LEWIS, D.D., Author of *Biblical Teachings Concerning the Sabbath and the Sunday*, etc. 12mo, pp. 309. New York: G. P. Putnam's Sons. Price, cloth, \$1.75.

Paganism is in itself an attractive study. Its doctrines, so antagonistic to the tenets of Christianity, would in any case engage the attention of the ecclesiastical student and excite his investigation. Its methods of worship, sometimes attractive in feature, but often coarse and voluptuous by their very contrast with the practice of Christian service, would challenge the notice of the historian. Its influence, enduring and pernicious upon early national life, would perforce give it a place in the considerations of the philosophic reader of history. Regarded merely as a chapter in human records which is ending, and as in glaring contrast to the pure faith of Christianity which now shines in the world, its study is curious, instructive, fascinating. But when it is declared in addition that our present system of Christianity has been tainted by contributions from the ancient paganism, not only is a keen surprise felt in the first announcement, but a new importance at once attaches to paganistic literature of every sort, and its minute perusal becomes the duty of every friend and defender of Christianity. Such a claim of the influence of paganism upon the Christian faith is contained in the present scholarly work of Dr. Lewis. In his judgment the Christianity of the New Testament period was not the same as that prevailing in the centuries of the Church but little following. His own words are perhaps the best statement of his position and at the same time the key to the volume now under consideration. The author

thus declares: "The efforts of partisans to manipulate early history in the interest of special views and narrow conceptions have been a fruitful source of error. Equally dangerous has been the assumption that the Christianity of the third, fourth, and fifth centuries was identical with that of the New Testament, or was a fair representative of it. The constant development of new facts shows that at the point where the average student takes up the history of Western Christianity it was already fundamentally corrupted by pagan theories and practices. Its unfolding from that time to the present must be studied in the light of this fact. The rise, development, present status, and future history of Roman Catholicism and Protestantism cannot be justly considered apart from this fact. The fundamental principles and the underlying philosophy of these divisions of Christendom originated in the paganizing of early Christianity. This fact makes the restudy of the beginnings of Christianity of supreme importance. The pagan systems which antedated Christ exercised a controlling influence on the development of the first five centuries of Western Christianity, and hence of all subsequent times. This field has been too nearly 'an unknown land' to the average student, and therefore correct answers have been wanting to many questions which arise when we leave Semitic soil and consider Christianity in its relation to Greek and Roman thought. 'Early Christianity' cannot be understood except in the light of these powerful pre-Christian currents of influence; and present history cannot be separated from them." Apparently there is something of truth in this claim of Dr. Lewis which he carefully elaborates by voluminous quotations from the church fathers, from early Christian history, and from modern critical writers. Such collated proofs of the influence of pagan thought on the Bible and biblical interpretation; on the belief in baptismal regeneration; on the substitution of pagan holidayism for Christian Sabbathism; and on the spiritual life of the Church, through the union of Church and State, are not to be lightly estimated. Yet, as Christianity was a new creation rather than a consolidation of existing religious systems, it would seem that the stream of its continuance has ever flowed along a separate channel, fed by but few tributaries. While the volume is thought-exciting, a natural repugnance to its theory will lead the reader to hold his verdict for the present in abeyance.

Yet, even granting Dr. Lewis his position, we cannot but feel that he has been led into error in attempting to press his belief too far. The truth he would establish seems to be a partial and not the general truth. His error, even if pagan corruption were proven true, is in including all of modern "Christianity" within his claim of subordination to this influence. The term is a generic one, embracing not only Roman Catholicism and all other ritualism, but the various branches of evangelical Protestantism as well. Granted that in the worship of the first-mentioned divisions of the Church of Christ such beliefs among others as those of water regeneration, the value of relics, and the merit of the mass still obtain, yet in the more evangelical divisions of the Church the influence of these errors will be found to be reduced to the minimum in faith and practice.

With the privilege of entering these exceptions to the argument of Dr. Lewis we must rejoice in the scholarly and careful volume he has now given to the Christian world. In its illuminating quality it lights up anew the early centuries of Church history.

The Soteriology of the New Testament. By WILLIAM PORCHER DU BOSE, M.A., S.T.D., Professor of Exegesis in the University of the South. 12mo, pp. 391. New York: Macmillan & Co. \$1.50.

"What is meant by *our salvation*?" is the question to which this book aims to give a somewhat exhaustive reply in its twenty-five chapters. It treats first of the meaning of the term salvation in general; then of its meaning in the New Testament; next of Jesus as our salvation, as our reconciliation or atonement, as our redemption, objectively and subjectively, as our resurrection, our propitiation, and of the end or final cause of the incarnation. The next thirteen chapters are given to the discussion of the human personality, the divine and human sonship, the sinlessness, the human nature, the work, the sacrifice, and the priesthood of Christ. In the last three chapters the Gospel of salvation in the Church as embodied in the sacraments of baptism and the Lord's Supper is discussed.

In determining what salvation human nature needs our author looks first of all into its actual facts and condition. Whatever hinders, limits, or contradicts the completion and satisfaction of its real good, including its destiny, is its evil. Its salvation must mean deliverance from that evil. It must be salvation from natural evil to natural good; from moral evil to moral good or righteousness; and from "disunion from God to union with God." But these three goods are one. And our one good is "God, righteousness, and spiritual life." This threefold distinction runs through the whole book. Turning to the New Testament, the writer finds in it just the salvation which his study of human nature shows to be man's absolute need, to wit, a salvation "not only from his evil to his good, but from *all* his evil to *all* his good."

In his able discussion of what is involved in this latter proposition our author is never superficial, but always deeply thoughtful and remarkably lucid in the statement of his arguments. In the main his opinions and theories are scriptural, albeit there is at times a vein of mysticism in his treatment of Christ's relations to believers, and of other christological questions, which begets queries respecting the complete soundness of his expositions. Nevertheless, the volume as a whole is a valuable contribution to theological literature, provocative of thought, stimulating to spiritual affections, and an antidote to the current rationalistic theorizing about divine things.

The Book of Proverbs. By R. F. HORTON, M.A., Hampstead, late Fellow of New College, Oxford. 12mo, pp. 418. New York: A. C. Armstrong & Son. \$1.50.

The treasures of the Book of Proverbs, as disclosed by this recent number of the *Expositor's Bible*, are neither few nor of little worth. If the Proverbs, as a part of the sacred canon, do not add to the historical records of the Old Testament or embody any prophecy of the Immanuel

and the gospel times, their preceptory quality nevertheless gives them an enduring distinctness and application to human affairs. The general purpose of Mr. Horton's work precludes the supposition that he has particularly met and relieved the confessed difficulties surrounding the interpretation of the Proverbs with which Ewald, Hitzig, and other critical scholars have contended. Discovering in the composition as a whole two general collections of proverbial sayings, with appendices, he has attributed to the first a Solomonic authorship, and to the second an origin in the literary circle of the court of Hezekiah. The theory, though not new, is important; and, if untenable for any, should prompt the purpose to re-examine the whole question of the relation of Solomon to this portion of ancient Scripture. As to the practical, if utilitarian, teachings of the Proverbs, Mr. Horton is in agreement with many who find therein much that is applicable to present temper and conduct. Wisdom as the guide of conduct, the issues of sin, wealth, pride and humility, friendship, human freedom, idleness, and the treatment of the poor, are thus some of the features of everyday life which have their striking elucidation in the sententious Hebrew utterance. From the author's suggestion that any portion of the Proverbs is only in a "secondary sense" inspired many readers will dissent. Yet for his practical, enthusiastic, and most interesting interpretation of this body of Jewish apothegms they will not be slow to return him due appreciation.

The Evolution of Love. By EMORY MILLER, D.D., LL.D. Chicago: A. C. McClurg & Co. 12mo, pp. 346. \$1.50.

This book treats some of the gravest theological problems in the terms of philosophy. It claims to present a view of being which, better than any we have hitherto found, shows the meaning of human life, duty, and destiny, "affords a clear vision both to thought and faith," and "exposes the unworthiness of that bigotry which antagonizes reason in the name of faith and that charlatany which antagonizes faith in the name of reason." These somewhat high but questionable pretensions are illustrated in philosophical discussions of "the implications of Being," and of the "implications of Love." These latter it affirms imply an "intention" in the Creator "to realize in his creatures every type of perfection." Hence it is claimed that in its evolution divine love provides "atone-ment for sin" and a "ransom for sinners." The author concedes that men dying impenitent will taste the pains of retribution, not forever, but until their personal consciousness, but not their being, becomes extinct. "This," says Dr. Miller, "is not annihilationism nor restorationism, but the self-sinking of personality!" This to most readers will appear a very contradictory statement, a distinction without a difference, inasmuch as it is not easy to conceive of conscious existence without personality. But there are many such speculative obscurities in this volume, which nevertheless contains much acute thinking and many suggestive thoughts, albeit its method makes it tedious reading and its conclusions are not all logically demonstrated.

A Commentary on St. Paul's Epistles to the Ephesians, Philippians, Colossians, and to Philemon. By JOSEPH AGAR BEET. 12mo, pp. 413. New York: Thomas Whittaker. Price, cloth, \$2.

This work is modestly styled a "Commentary" by the author, but it embodies so much historical, exegetical, and theological matter that it passes quite beyond the range of ordinary comment on the text. Strictly and truly it is a defense of the Pauline authorship of the four epistles named, a development of the doctrinal thought of the apostle, and an exposition of its main points in their relation to Christianity. In any one respect it is valuable, but in its combined features it surpasses the majority of books on the writings of St. Paul. As a commentator the author seeks the literal sense of the apostle; as a theologian and teacher he aims to exhibit the connection of the Pauline conceptions with the teachings of Christ, and gives to the epistles a broader and richer meaning than is possible when they are interpreted literally. It is noteworthy that the author regards the similarity of phraseology in Ephesians and Colossians as a proof of Paul's authorship of both epistles—a point that negative critics have made against them. He does not evade the numerous critical difficulties that have been suggested by Baur and his disciples respecting all the epistles, but squarely meets them, and disposes of them to the satisfaction of Christian readers. We have therefore in this work the results of profound scholarship combined in exegesis, history, theology, Pauline literature, and the great truths of Christianity, the whole being written in a pure style and under the influence of a devout and evangelical spirit.

The Adversary, His Person, Power, and Purpose. A Study in Satanology. By WILLIAM A. WATSON, D.D. 12mo, pp. 238. New York: Wilbur B. Ketcham. Price, cloth, \$1.25.

"Satan" is a burning question in theology; it is a practical question in life. Any writer who will illuminate the subject, relieve it of some of its embarrassments, and bring mankind to pause in the presence of the instrumentality of evil will deserve more than ordinary congratulations. Dr. Watson's attempt to solve the problem is not the first, for it has commanded the inquiry of the Church in all ages; but, though not complete, it is satisfactory in its straightforwardness and is informing in its suggestiveness. The discussions are brief and yet comprehensive; scriptural, and therefore warranted; historical, and therefore trustworthy; speculative, and not without significance in this respect. He makes several things clear, among them the personality of Satan, the fall of the angels, the distinction between good and evil spirit, the influence of Satan in "demoniacal possession," and the purpose of God to bring good out of the evil that is in the world. He traces demonology in the Chaldean records and finds its counterpart in modern diabolism. Spiritualism, together with witchcraft, is represented as a species of diabolical influence, to which few readers will take exception. In its general treatment of the subject the book accomplishes its purpose, the author trusting more to facts than enlarged interpretations, and it will be profitable to those who search its pages.

Christ in the New Testament. By THOMAS A. TIDBALL, D.D. With an Introduction by S. D. McCONNELL, D.D. 12mo, pp. 357. New York: Thomas Whitaker. Price, cloth, \$1.25.

The sum of New Testament teaching is Jesus Christ. Without him the gospels are worthless fragments and the epistles lose their didactic importance. It is the aim of the author of this book to find Christ in the formal teachings of every book of the New Testament; to point him out in the simple historical narratives of the synoptists as well as in the majestic philosophy of the apostle to the Gentiles; to show him in his divine stateliness in the ideal theology of John, and to connect him with the final affairs of the universe, as in Peter's epistles and the Apocalypse. To this general purpose the author has steadily adhered from the beginning of the discussion, furnishing the strongest proof that in the apostolic mind, and in the thought of the early Church, the doctrines of the person and work of Jesus Christ were of supreme value, and constituted the foundation of their faith and activity. In this development of the Christological feature of the New Testament the author is rich in resources and logical in his application of the truths it embodies. The preliminary chapter, relating to the origin of the New Testament books, though written in a taking style, and less designed for specialists than the average reader, is entirely inadequate, not because it avoids the critical aspect of the subject, but because it ignores essential facts. We do not hesitate, however, to commend the work as a whole for its devoutness, its scholarly tone, and the prominence it gives to a doctrine without which the New Testament would shrivel into dust as we read it.

The Great Discourse of Jesus the Christ, the Son of God. A Topical Arrangement and Analysis of all His Words Recorded in the New Testament Separated from the Context. 12mo, pp. 361. New York: Anson D. F. Randolph & Co. Price, cloth, \$1.50.

A layman so disturbed by materialism and rationalism as finally to be conscious of the loss of faith in Christian traditions determined to study for himself the Master's words and teachings, with the hope that he might find a true guide for an intelligent return to the Christianity of the ages. With patience, persistence, and integrity in his task, he read most carefully the entire New Testament, separating every passage or utterance of the Saviour from the context, and arranging the result in a compact and orderly discussion of the doctrines announced by Him who to first apprehension is but the man-Christ, but to final vision is the "God-Christ" in the thought and experience of the believer. Unless the reader has in like manner collected these teachings he will be surprised to learn how often, and with what repeated emphasis, the Saviour taught the great doctrines: the standard ethics, and the practical conditions of discipleship, all so thoroughly as to leave no doubt of what religion is in its spirit, aims, and results. The arrangement of the author is not according to the theologies, but it is the key to the meaning of the great Teacher. Chapters follow one another on the Godhead—the Father, the Son, and the Holy Ghost; the Church; the Ministry and Passion; Miracles; Prophecies; Righteous-

ness; Sin; Atonement; Heaven and Hell, and Anti-Christ. In reading this work the New Testament again appears like a new volume, containing the hidden treasures of wisdom and knowledge, and able to make us wise unto salvation. The service of the author, so beneficent in its influence on himself, must result in the enrichment of others who will take the trouble to follow the Master in his discourse of divine things.

The Gospel According to St. Luke. By the Rev. HENRY BURTON, M.A. Crown 8vo, pp. 415. New York: A. C. Armstrong & Son. Price, cloth, \$1.50.

Around the personality of the third evangelist Christian thought has long lingered in endeavor to discover the details of his life record. The intimate connection between the gospel and its author is ample justification for this search, and commends the line of inquiry followed by Mr. Burton concerning Luke. Succinctly stated, his conclusions that the evangelist was a Gentile, speaking with a Grecian accent and sprinkling Greek idioms over the pages of his gospel; that in the practice of the medical profession he moved among the upper classes of society; and that in his predilections of birth he aimed to declare the participation of the Gentiles in the Messianic provisions, are important if familiar conclusions. That St. Luke did not write from surmise or rumor, but was an "eyewitness" of the events he describes, lends an additional charm to his attractive story, and is a fact kept steadily in mind by Mr. Burton. Upon such a basis he has constructed an exegetical study of many of the important incidents in the third gospel, from Zacharias to the resurrection Sabbath, which is sufficiently full and accurate to give his work a merited place in the *Expositor's Bible* series.

Belief in God. Its Origin, Nature, and Basis. Being the Winkley Lectures in the Andover Theological Seminary for the Year 1890. By JACOB GOULD SCHURMAN, Sage Professor of Philosophy in Cornell University. 12mo, pp. 266. New York: Charles Scribner's Sons. Price, cloth, \$1.25.

More and more the thought that the doctrine of the divine existence is susceptible of philosophic support, if not demonstration, is gaining influence among secular thinkers and recognized theologians. The old notion that a supernatural revelation of God was necessary to any knowledge of him is being gradually superseded by the fact that the reason finds ground for faith in the Supreme Being independent of all revelation. The author plants himself squarely on the new, changed, and acceptable basis, and proceeds with a rich and ample discussion in which the philosophic and historic are combined with the origin and nature, the development and value, of the common belief in God. He has familiarized himself with the teachings of the philosophers from Plato to Hegel and unconsciously borrowed some of their suggestions; nevertheless, he has given them an original color and organized them into an argument of beauty and coherent strength. He is particularly forcible against Huxley's agnosticism, but perhaps too caustic in his treatment of traditional proofs of the standard "belief;" but we willingly part with an old proof when a new one, stronger and more complete, is offered, and cheerfully

exchange tradition for absolute history when it is discovered. Whatever the author's variations in argument from the regular forms of theology, he aims in his own way and by a method we approve to establish the ultimate point of theology, the existence of God. Hence the work, tested by a strict theology, will be found materially to strengthen faith in a foundation truth; and on this account it deserves commendation. It furnishes an antidote for agnosticism, atheism, and pessimism, and joins in the defense of a faith cherished by the race from its earliest history to the present time.

Famous Women of the New Testament. A Series of Popular Lectures delivered in the First Baptist Church, Montgomery, Ala. By MORTON BRYAN WHARTON, D.D., Author of *Famous Women of the Old Testament*, etc. Illustrated. 12mo, pp. 340. New York: E. B. Treat. Price, cloth, \$1.50.

The Bible is often scant in its notices of leading characters, and unless the biographer or historian takes them out of their obscurity and gives their heroic qualities an airing the average student of the Scriptures will be misinformed as to their lives, or fail to appreciate their greatness and their relation to the events that proved to be turning-points in history. Few people, except those who are continually poring over the sacred volume, have an adequate idea of the importance of certain women to the origination or the consummation of movements which were vitally associated with the developments of Judaism and the introduction of Christianity. In a former volume the author expatiated on the virtues and responsibilities of the famous women of the Old Testament period. Here he traces the career and pronounces upon the influence of noted women in the times of the New Testament. He deems it important to introduce his dissertations on Mariamne, the wife of Herod the Great, as the connecting link between the Old and New Dispensations; and then follows it with graceful expositions of fifteen women, who were more or less associated with the early Church. The discourses are characterized by simplicity, earnestness of purpose, and a certain biographical instinct, that renders the series instructive and captivating. The author is not profound in analysis, nor really rich in sentimental fervor; but he makes up for the absence of these by a refreshing spiritual discernment and a practical application of the lessons suggested by his studies of womanly character.

Israel: A Prince with God. The Story of Jacob Retold. By F. B. MEYER, B.A., Author of *Abraham, or the Obedience of Faith*, etc. 12mo, pp. 180. New York: Fleming H. Revell Company. Price, cloth, \$1.

The stories of the Scriptures will always be retold with profit while there is variation of personal interpretation. Mr. Meyer has now given a running exegesis of the central events in the life of Jacob for which we must speak our praise. His series of discourses are altogether unique, attractive, and contributive to Christian growth. There would seem to be large value in his claim that the story of Bible heroes and saints tends as nothing else "to recruit a dwindling congregation; to maintain interest in a crowded one; to awaken new devotion to the Bible, and to touch the

many chords of human life." If others may accomplish these purposes equally well with Mr. Meyer it is to be hoped that the Christian ministry more generally may retell the stories of the Bible.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Genesis I. and Modern Science. By CHARLES B. WARRING, Ph.D., Author of *The Miracle of To-Day*, etc. 12mo, pp. 245. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. Price, cloth, \$1.

A familiar chapter in scientific-religious inquiry is reopened by Dr. Warring in the present treatise. So familiar, in fact, is the inquiry that any return to the subject would on the first consideration seem unprofitable. Already has the whole field been traversed by scientists, who, in their search for the truth, have put their scrutiny upon the ultimate secrets of nature and self-complacently have deduced their theory of the world's beginning. And already has the whole question been surveyed by theologians, who, without desiring to array themselves in antagonism to scientific truth, have fully settled their belief in the first chapter of Genesis as the supreme text-book on the creation and in the theistic origin of the universe which it announces. Yet, if the question has thus been carefully surveyed by different scholars, it is still of supreme importance as a matter fundamental to the world's faith, and should have a perpetual hearing so long as any shadow of disagreement remains between science and religion on human and material origin. Dr. Warring is therefore fortunate in his selected subject, and is equally felicitous in his method of discussion. Digressing from the formal and weighty method of argumentation followed by the usual scientist or theologian in the discussion of the world's cosmogony, he has thrown his book into the form of a series of conversations with an inquirer called "the Professor." As a believer in Spencer, Buckle, Huxley, and other lights in the scientific world, and as one fully abreast of the times, the inquirer proves himself no mean antagonist. With the agreement that the first twenty-seven verses of the first chapter of Genesis shall be taken as the basis of discussion, the exact teaching of the Scriptures as to the creation is sought after by the disputants, in their successive meetings. But if the volume is informal it is not shallow. Scholarship in this instance merely seeks the conversational method. The errors into which scientists have fallen, the true meaning of Hebraic terms, and their reconciliation with many of the scientific teachings of the day, constitute some of the lines of consideration followed in this latest study of Genesis. If the ground be familiar to the student it has nevertheless the charm of novelty, and therefore the attractive quality. An increased confidence in the first chapter of Genesis is the consequence of a faithful consideration of Dr. Warring's argument. The sublimity of the narrative, in the light of the critical study of the Hebrew, irresistibly impresses itself upon the reader. It is more than an uninspired "Hymn of Creation." It is the one authentic and inspired account of the origin of the universe, in the beginning

time. The author has written well. For its sturdy thought, its fairness of interpretation, its unwavering allegiance to the Scriptures, and withal its unusual form, his book will everywhere be helpful to Christian faith.

A Study of Greek Philosophy. By ELLEN M. MITCHELL. With an Introduction by WILLIAM ROUNSEVILLE ALGER. 12mo, pp. 282. Chicago: S. C. Griggs & Co. Price, cloth, \$1.25.

The value of philosophy is the basal assumption in the issue of the above volume. Because of its lofty range of inquiry, its thought-discipline, and its search after the ultimate truth, it ranks among the chief studies that can occupy human attention. Greek philosophy also, from its antecedent and fundamental relation to the later philosophic systems, is a perpetual body of instruction. Its maxims have an enduring charm for men; its theories, if dissented from, are wisely conceived; its leaders are among the great schoolmasters of the world. In a circle of St. Louis women, where the study of Greek thought was undertaken under the lead of the present author, the book now considered had its origin. From the rise of philosophy in Greece, under the Ionians, to its close following Neo-Platonism the historic review here sweeps. The personality of many great leaders of Grecian thought—as Pythagoras, Socrates, Plato, Aristotle, and Zeno—is set forth with clearness; and the differing systems which they gave to their age and the world are traced with sufficient outline for the full understanding of the whole range of Grecian inquiry in those great centuries of intellectual activity. It is instructive in these days, when the materialistic is receiving its full share of notice at the expense of the ideal, to notice such a circle of learners as that which gave the present volume its origin; and in the published result of their philosophic pursuits a wider circle of readers should find enjoyment and edification.

The Pieroma: A Poem of the Christ. In Two Books of Seven Cantos each, Written in Semi-Dramatic Form. By Rev. E. P. CHITTENDEN, A.M. 12mo, pp. 347. New York and London: G. P. Putnam's Sons. The Knickerbocker Press. Price, cloth, \$2.50.

This is a most remarkable poem. The author, undeterred by difficulties from which the ordinary mortal would shrink, attempts the proof of the postulate that the "Jahveh-Christ shall be regarded as the beginning and the end of the world-process." "In this work," he asserts of the creation, "two hemispheres, the natural and the spiritual, are seen to evolve concurrently, reaching their fullness and perfection, not in the first Adam, but in the second." This proposition has the charm of relative novelty. Yet such an effort to link the incarnation and the Christ-life with a continued creation, or with the processes of nature, is radically unscriptural and unscientific. The vulnerability of our poet's position is manifest in his assumption that "a fundamental error of the past has been to regard creation finished at man's appearance upon the earth." Also in his declaration that he has "incorporated *The Christ* into the mighty sweep of natural sequences; and the incarnation as potentially hidden, from the beginning, in the womb of the World." In addition, furthermore, to the challenge of

the position thus assumed, we must humbly differ with the author in his confidence that the poetical form is best adapted, because of the present state of knowledge, to the filling out of his comprehensive plan. On the contrary, we would deferentially suggest that such a stupendous task as he has undertaken, involving the most acute reasoning and the utmost nicety of scientific definition, might best be performed by disregard of meters, as surely tending to mental dissipation, and by the use of wholesome prose forms. Altogether the complexity which marks some of the author's "unusual meters," with the general subtlety of his simpler verses, calls for that discriminating examination which one of the world's great poets were best calculated to give. If it were possible to summon from the spirit-world such a master of abstruse rhythms as Robert Browning he might pronounce a different verdict upon this *Pleroma* from ourselves, on whom the poetic afflatus has not fallen.

The Blind Musician. By VLADIMIR KOROLENKO. Translated from the Russian by ALINE DELANO. With an Introduction by GEORGE KENNAN. Illustrations by EDMUND H. GARRETT. 16mo, pp. 244. Boston: Little, Brown & Co. Price, fancy cloth, \$1.50.

We have, in the present instance, a study of the psychological development of the blind, under the guise of a charming story from Russian life. Its representations of the earlier mental processes of the sightless as crude, and of their conceptions of the external world as inadequate, are perhaps close to the truth. In its employment of music as a medium for interpreting light and darkness, colors, and other phases of material life to those born blind, it suggests a method of instruction of which larger avail might perhaps be made to advantage; nor is it impossible that music is thus to be an increased factor in the fuller revelation of the physical world to the blind. Undoubtedly the whole field of psychological inquiry, as herein traversed, has not been fully explored, and will hereafter yield richer return to the patient investigator. The book itself is beautiful in its mechanical execution, while chasteness, pathos, and withal a certain brightness combine to make the story most charming.

Modern Ghosts. Selected and Translated from the Works of Guy de Maupassant, Pedro Antonio de Alarcón, Alexander E. Kielland, Leopold Kompert, Gustavo Adolfo Becquer, and Giovanni Magherini-Graziani. The Introduction by GEORGE WILLIAM CURTIS. 16mo, pp. 225. New York: Harper & Brothers. Cloth, \$1.

We do not recommend this book on the ground that its tales are interesting, or because it tends to establish faith in the reality of ghosts, but because it opens the subject of ghostly phenomena to scientific investigation. We are tired of mere stories; we weary with quoted instances of apparitions and of the dance of other-world beings in our presence; we desire an investigation of the facts. It is admitted that, in addition to the fairy-tales told us in our infancy, our literature abounds with the recital of strange experiences of people of culture with alleged beings after they had departed this life. Robert Dale Owen crowds a volume with instances of this kind. The present work is a collection of singular his-

stories with no attempt at explanation. We have reached a period when this class of phenomena must be relegated to superstition or the insane imagination of the victims, or receive scientific treatment and be assigned their place in the category of facts. Either the events as related happened or the narrators were either mistaken or knavish in reporting them. We cannot hold the latter view; we believe the testimony to be honestly given; but the scientist should ascertain if an apparition is within the possibilities of the scientific sphere, and if the reality of ghosts may be vindicated from the sure basis of scientific logic. If he reject the problem, or find it insoluble, the theologian should inquire if there is any basis for belief in ghosts from the supernatural view-point, so far as that view-point is accessible in this sphere. If theology shall fail in its conclusion, then the theory of ghost-life, with the power of manifestation among mortals, should be rejected from the contemplations of men, and the time be given to realities already revealed and acquired. The book will stimulate thought in the right direction, without ministering to the morbid desire for ghoulish tales of superstition.

Shakespeare's Poems: Venus and Adonis, Lucrece, Sonnets, etc. Edited, with Notes, by WILLIAM J. ROLFE, Litt.D., Editor of Shakespeare's Plays, Select Poems of Milton, Gray, Goldsmith, Wordsworth, Browning, etc. With Engravings. 8vo, pp. 220 and 191. New York: Harper & Brothers. Price, cloth, \$1.50.

It is undoubtedly the fact that commentators and students have to the present shown less attention to the miscellaneous poems than to the plays of Shakespeare. Whether from their greater length or their fuller portrayal of the passions of the soul, his chief comedies and tragedies have heretofore absorbed the prime regard of the world of letters. Yet with an appreciation of much that is majestic in Shakespeare's minor poems, despite their erotic quality, Mr. Rolfe has completed his long-continued editorship of Shakespeare by the annotation now under consideration. In his collation of *Venus and Adonis*, from the 1599 edition, his citations from Professor Dowden, and, in short, his arrangement of all that bears upon the text of the poems under review, he has put ample sources of instruction within the reach of the ordinary students. Nothing seems wanting to detract from the completeness of the book as an authority. Lovers of Shakespeare will appreciate its issue.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

A History of the Origin and Development of the Governing Conference in Methodism, and especially of the General Conference of the Methodist Episcopal Church. By Rev. THOMAS B. NEELY, D.D., Ph.D., LL.D. Cincinnati: Cranston & Curtis. 12mo, pp. 462. \$1.50.

Dr. Neely is *facile princeps* on questions touching the government of the Methodist Episcopal Church. His former very lucid volume on *The Evolution of Episcopacy and Organic Methodism* won him this reputation. The present volume will confirm it. It consists of an analytical and criti-

cal elucidation of the fundamental principles of the ecclesiastical polity of our Church. It lucidly traces this polity as it was developed from the "centralized personal government of Mr. Wesley" into a government by the American Conference of 1784, and thence to the delegated General Conference which in 1812 became the governing Conference in American Methodism. It accurately notes the features of the constitutive principles on which the General Conference is founded, critically discusses the several changes which have been made in its organic law down to 1888, and analyzes the import of the limitations of its authority contained in the "restrictive rules." In unfolding the processes by which the constitution of the Methodist Church became what it is to-day, Dr. Neely has collated and arranged a mass of historic facts hitherto scattered in numerous publications. Hence this volume commends itself to every student, lay or clerical, who is desirous of attaining a clear and full understanding of the history and constitutional law of our Church. Dr. Neely's style is clear and vigorous. Hence it is neither heavy nor dull, but is made lively and interesting by its judicious use of many personal incidents which throw light on the characteristics of Coke, Asbury, Boardman, Lee, and other Church fathers. It deserves to be very widely circulated and generally read.

John Wesley. By J. H. OVERTON, M.A. 12mo, pp. 216. Boston and New York: Houghton, Mifflin & Co. Price, cloth, \$1.

It would be difficult to construct a new life of John Wesley with any hope of adding to the already great fund of incidents regarding the great leader, of making any new analysis of his character, or of re-interpreting the historic environments of his times. We do not understand that Rev. Mr. Overton attempts these impossible tasks. As a native, however, of the same country with Wesley, a member of the same university, a priest of the same Church, and a worker in the same parish, a sentimental reason at least exists for the origin of this volume and explains the somewhat anomalous fact of a life of the originator of Methodism by a clergyman of the English Church. The familiar story of Wesley's great career is retold with charm, while a frequent allusion to the many authorities consulted fortifies the historical portions of the narrative. Among the more abbreviated volumes on John Wesley the work of Mr. Overton is not undeserving of registration.

Life and Letters of Joseph Hardy Neesima. By ARTHUR SHERBURNE HARDY. 12mo, pp. 350. New York: Houghton, Mifflin & Co. Price, cloth, \$2.

The victories of Christianity are in every land. By marvelous instances of its triumph is shown the universal value of the Gospel as a remedial agent, in contrast with the sectional adaptation of heathen religions. One of these remarkable instances of Christian conquest is furnished in the present biography. Of oriental birth and of alien speech, the early and willing acceptance of the Gospel by Joseph Neesima was the initial process in a life whose influence for good has proved immeasurable. Were his biography nothing more than the development of the Christian graces

in the soul of an obscure Japanese, yet its reading would be profitable. Modest in bearing, patient in adversity, unassuming in time of personal achievement, hopeful in mortal sickness, and sustained by Christian peace in his departure, many a believer might sit at his feet for instruction. The larger lesson of the biography must not, however, be overlooked. Providence, it would seem, had a great work to accomplish in Japan through the instrumentality of Neesima. His fortunate escape to America in search of an education, the financial aid and love which he found in a Western home, his scholastic privileges enjoyed, and his opportune return to Japan when the times were ripe for the application of American educational theories, all indicate the divine purpose in his life. Obedient to this overwhelming conviction of duty, his influence among his countrymen was powerful, and his agency chief in the establishment of the Doshisha School, which stands as a lasting memorial of his zeal. In modesty of delineation and avoidance of fulsome praise, the present biography is to be altogether commended; in fullness of description it is but a deserved tribute of respect to one of heathen birth who has helped to make God's kingdom come in the earth.

Francis Wayland. By JAMES O. MURRAY, Dean and Professor of English Literature in Princeton College. 12mo, pp. 293. Boston and New York: Houghton, Mifflin & Co. Price, cloth, \$1.25.

It seems eminently proper to include in the series on "American Religious Leaders" so conspicuous a director of affairs as Francis Wayland. Without underestimating the great services of American statesmen, scholars, and agitators as contributory to our national growth, the labors of consecrated religious teachers have always been necessary, and have been fruitful of inestimable benefits in a quickened public conscience and improved moral practices. The need of such leadership when Wayland appeared is one of the chief showings of the present biography. It was a formative period in the history of American institutions. Already calls were heard for higher educational facilities; the curse of American slavery was beginning to be realized, and the possibility of its obliteration was guardedly discussed; the inactivity of the Church in missionary labor was becoming evident, and a demand for increased concern in the cause of foreign missions was heard from the lips of advanced Christian leaders. We must believe that Dr. Wayland was providentially raised up to meet emergencies such as these. In the review of the important features of his career as pastor, educator, and teacher of morals which Professor Murray now presents the reader will be constantly impressed with those superlative qualities of mind and heart which fitted Wayland for his influential work. Without the display of many of the weaknesses that mark the ordinary mortal—but in the exhibition of industry, courage, loyalty to moral truth, simplicity, affection, and, in short, every virtue—he pursued his course of usefulness and left his lasting impress upon the generations following. Such a man is not to be circumscribed within the narrow limits of any single denomination, and the whole Christian Church owes to Professor Murray its indebtedness for this most valuable biography.

Charles Kingsley: His Letters and Memories of His Life. Edited by his Wife. 12mo, pp. 364. London & New York: Macmillan & Co. Price, cloth, \$1 75.

Men yet lay their tributes at the feet of Charles Kingsley. That this memorial, first issued in 1876, has now reached its third edition is no small testimony to the enduring influence of Kingsley, as well as to the workmanship of this volume which love has wrought. The fuller notices long since given the book render unnecessary any lengthy review of its hero's life, any detailed analysis of his qualities, or any extended allusion to the social reforms to which he gave his pen, his voice, and his heart. Primarily we are attracted by the man, in this biographic story. His full and vigorous personality charms the reader, as it swayed his contemporaries. As a laborious clergyman among the idyllic beauties of rural England; a confidant to whom nature intrusted her choicest secrets; a lover of humanity; and a doughty defender of the interests of the laboring man, time has not yet dimmed his individuality. His association with Maurice in the introductory movements of "Christian socialism" would also seem prophetic of the larger agitation that is upon the present generation for settlement. Whatever the merits of Kingsley's proposals for reform, as also of his theological views and teachings, these do not belong to the present notice. The reader only feels, as he closes the biography, that a great soul was lost to earth when Charles Kingsley died.

The Lost Tribes of Israel; or, Europe and America in History and in Prophecy. By C. L. MCCARTHA, A.M., Professor of English Literature, Southern University, Greensborough, Ala. 12mo, pp. 210. Philadelphia: Printed by J. B. Lippincott Co.

A proper inquiry into the fate of the lost tribes of Israel is in harmony with the spirit of antiquarian research, and is evidential of the interest that the Church should feel in its Jewish progenitors. The line of Professor McCartha's argument is the identification of the tribe of Reuben with modern France, Zebulun with Sweden and Denmark, Issachar with Holland, Dan with Spain, Gad with Germany, Naphtali with Austria, Asher with Russia, and Joseph with England. Whether the author has made any new contribution to the subject in dispute must be left with the reader for decision. He will in any case be impressed by Professor McCartha's zeal and novelty of treatment.

A Class-Book of Biblical History and Geography; with Numerous Maps. By Professor H. S. OSBORN, LL.D. 12mo, pp. 312. New York: American Tract Society. Price, cloth, \$1.25.

The purchaser will find the present class-book to be an omnium-gath-erum of biblical information. In its wide compass it covers the whole field of the Scripture record, from the creation to the vision of Patmos. Rightly does Professor Osborn hold that the history of the Bible is segregated from all histories besides; and with reverent hand does he touch the great events of those inspired periods on which hinged the interests of the Israelites and the world. The value of the book does not consist in its critical scrutiny of such disputed questions as those of canonicity or

inspiration; but rather, assuming that which is well authenticated and usually accepted, it reviews in a cursory, yet practical and attractive, method the events involved in Judaism and the establishment of the Christian Church. Mindful also of the latest discoveries, the author is pleased to recognize the invaluable testimony of archaeological and geographical science to the truth of the Scripture records. While there is nothing included in the general treatment that can be of particular value to advanced scholarship, the work may have its mission to that simple faith which asks after God and salvation.

MISCELLANEOUS.

The Methodist Episcopacy Valid; Considered in the Light of the Scriptures, the Apostolic Fathers, and of History. By BOSTWICK HAWLEY, D.D., Author of *Manual of Methodism*, etc. 12mo, pp. 64. New York: Hunt & Eaton. Cincinnati: Cranston & Curtis. Price, paper, 20 cents.

The title of this *brochure* carries its own interpretation. So far as the episcopacy of Methodism needs any "vindication" it is herein contained. Dr. Hawley has written with a knowledge of Methodism which is the result of a long participation in her chief counsels, and with a care which would become a larger volume than the present pamphlet. Discovering that the episcopacy of the Methodist Church is in the "true line of succession" in all essential particulars, he further finds that it is providential and should be modified with caution. For the young people of our churches, in whose interests the essay is issued, it is full of instruction as to the merits of our system.

New York. By THEODORE ROOSEVELT, Author of *The Winning of the West*, etc. 12mo, pp. 232. New York: Longmans, Green & Co. Price, cloth, \$2.50.

The town is the national life in miniature. If there be value in this inference, the metropolitan character and the world-wide influence of New York particularly justify the present inquiry as to its beginnings. The development of this New World metropolis, both under the Dutch and English rule, and its importance as a colonial center, are adequately treated. If the last half-century is but briefly noticed it is because the sources of information on that period are abundant and easily available. Mr. Roosevelt is, by birth and intellectual force, peculiarly fitted for the present task in authorship. He has prosecuted his work with such fidelity as to set a high standard for the succeeding numbers of the series on "Historic Towns."

Unhappy Loves of Men of Genius. By THOMAS HITCHCOCK. 16mo, pp. 212. New York: Harper & Brothers. Price, cloth, \$1.25.

This volume is a group of tragedies. Gibbon, Johnson, Goethe, Mozart, Cavour, and Irving are its heroes. As to literary composition, the book is well constructed. In spirit, a strain of sadness runs through its delineations of tender but unfortunate affection.

